

Bevin Told Lie In Blaming U.S., Sabbath Charges

Jewish Post Staff Correspondent
WASHINGTON—British Foreign Secretary Ernest Bevin's statement Wednesday in the House of Commons that American pressure has hindered immigration into Palestine and that President Truman "wrecked my plan" to settle the Palestine issue has been branded a lie by Representative Albert Sabath of Illinois, Democrat.

In a blistering attack on the British Government's handling of the problem, the Illinoisan declared:

"They have lied. They have failed to keep their promise and Bevin's charge is just another of those lying allegations they can't prove."

Sabath's accusations were echoed by New York's Representative Sol Bloom, who said Britain's violation of a 1924 treaty brought on the present Palestine situation.

"If the British Government had not issued its White Paper in 1939, which was illegal, the question would not be before us today," Bloom declared. "If Mr. Bevin would read the 1924 treaty between the United States and Great Britain he would find he has no right to do any of the things he has been doing in Palestine."

Senator Johnson, Colorado Democrat, likewise assailed Bevin's statement, which he ascribed to "frustration."

"Bevin has made such a dismal failure in handling the issue that he now is searching frantically for a fall guy," the Senator asserted.

In his speech Wednesday, made before a cheering House of Commons in a full-dress debate on Palestine, Bevin accused President Truman of wrecking a settlement plan he had worked out last fall. He said President Truman's statement at that time calling for admission of 100,000 Jews into Palestine caused collapse of negotiations "just as things looked very hopeful." He de-

Leaders of \$17,000,000 Drive

Special
WASHINGTON—Here are the national officers who will lead the \$170,000,000 United Jewish Appeal drive across the nation, as announced at the standard-setting conference here:

General Chairman, Henry Morgenthau, Jr.
National Chairmen, Dr. Israel Goldstein, William Rosenwald, Rabbi Jonah B. Wise.
National Chairman for Initial Gifts, Edmund I. Kaufmann.
National Chairman for Trades and Industries, Lewis S. Rasenstiel.
Chairman of Advisory Council, William S. Paley.
Chairman, National Women's Division, Mrs. David M. Levy.
National Co-Treasurers, I. Edwin Goldwasser and Jacob Sincoff.
National Chairmen for Regions, Julian B. Venezky of Peoria, Ill., and Leslie L. Jacobs of Dallas, Tex.
National Vice Chairman for Trades and Industries, Harold J. Goldenberg, Edwin Rosenberg, Samuel Rothberg and Rudolf G. Sonnenborn.

Morgenthau Drops A Gentle Hint

WASHINGTON General Chairman Henry Morgenthau, Jr. made an extemporaneous reference to the division in Jewish ranks in a remark that "if we Jews can act as one here in the United Jewish Appeal surely we can act as one in many other fields, too."

Ex-Mufti Names Chief Of Merged Armies

Jewish Telegraphic Agency
JERUSALEM—Fawzi Bey el Kaukaji, Arab terrorist leader who conducted extensive anti-Jewish and anti-British activities here before the war, has been named by the ex-Mufti of Jerusalem to command the recently merged Arab "armies," Najada and Futuwa, it was reported this week.

Kaukaji, who spent the war years in Germany, arrived in Cairo last week. The plane in which he was traveling touched at Lydda airport, near Jerusalem, but he did not disembark.

clared the statement was issued despite his appeal to the then Secretary of State Byrnes to withhold it.

A White House spokesman said Mr. Truman had no comment on Bevin's charges.

Bevin Rejected Three Offers, Agency Reveals

Jewish Telegraphic Agency
LONDON—The Jewish Agency delegation which conducted informal talks on Palestine with British officials offered Foreign Secretary Bevin three alternatives when it rejected his final proposal, it was revealed here during the week end with the publication of the text of the Jewish reply.

The alternatives, which were turned down by Bevin and Colonial Secretary Creech-Jones, were:

1. An independent Jewish state in all of Palestine.
2. An independent Jewish state in a partitioned Palestine along the lines suggested by the Jewish Agency last summer.
3. Continuation of the mandate without restrictions pending a final solution of the entire issue.

The text of the reply stated that the Agency executive would recommend acceptance of the partition proposal if it gave the Jews control of immigration and development and representation at the United Nations. It also pointed out that until there is a final solution, the Jewish Agency must insist upon the rights of the Jewish people to return to Palestine and set up a national home there.

Rosenwalds Give \$1,000,000 To UJA

By GERSHON FISHBEIN

Jewish Post Staff Correspondent
WASHINGTON—A \$1,000,000 contribution by William Rosenwald sent the \$170,000,000 United Jewish Appeal drive off to a rousing start as more than 450 Jewish leaders of communities throughout the nation gathered here last week end in a standard-setting conference.

Mr. and Mrs. William Rosenwald were joined in the million-dollar announcement by other members of the family of the late Julius Rosenwald, noted American business leader and philanthropist. The gift equalled last year's contribution by the same family.

Other members of the family who joined in the announcement were Mrs. David M. Levy of New York, Mrs. Max Ascoli of New York and Mr. and Mrs. Edgar B. Stern of New Orleans.

Other large contributions included:

Edmund I. Kaufmann of Washington, national chairman for Initial Gifts, \$500,000 on behalf of the Kay Associated Stores and 1946 gift.

Edwin Rosenberg of New York, \$102,500; Samuel Rothberg of Peoria, Ill., \$100,000; Mark Sugarman of Coatesville, Pa., \$100,000; Samuel Goldfarb of New York, \$80,000; Barney Balaban of New York, national chairman of the motion picture division, \$75,000; Harold J. Goldenberg of Minneapolis, \$75,000; Mrs. Louis Altschul of New York, \$63,500; Isidor Fine of Brooklyn, \$51,000; Samuel Speert of Baltimore, \$50,000; Albert List of New York, \$42,500.

Meyer H. Cohen of Greenwich, Conn., \$25,000; Leon Mohil of Pittsfield, Mass., \$25,000; Harry A. Cooper, chairman of the United Jewish Appeal of Essex county, \$25,000; Ben E. Nickoll of Milwaukee, \$20,000; Leo E. Levy of Memphis, \$20,000.

(Some of these gifts were announced in last week's Post.)

In his letter containing the announcement of his \$500,000 contribution, Mr. Kaufmann said: "In 1947 the Jews of America, through the \$170,000,000 campaign of the United Jewish Appeal, are called upon to guide world Jewry to a safe haven. In helping the remnants of Israel to survive we also secure our own destiny as Jews."

Adopting as its slogan, "But for us, they stand alone," the two-day conference heard General Dwight D. Eisenhower launch the drive with an assertion that "enlightened self-interest demands the elimination of the unfair practices against large segments of mankind which, in the past, have so blackened the history of humanity."

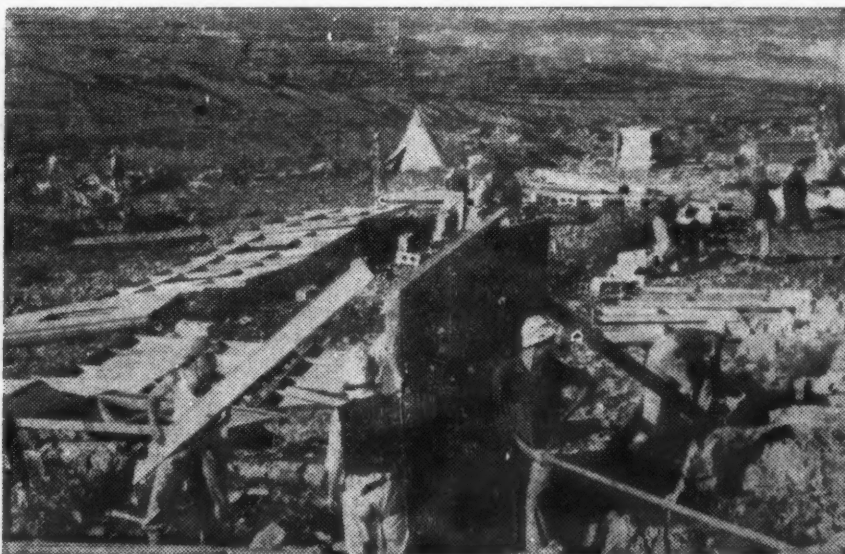
The army Chief of Staff declared that the intensive national campaign of the UJA represented an "eloquent protest against man's inhumanity to man," and added:

"Only one who has seen, as I have, the mental and physical effects of savagery, repression and bigotry upon the persecuted of Europe can realize the full need for the material help and encouragement you propose to give."

Urging the widest support of the Appeal campaign, Gen. Eisenhower said: "When you seek by material sacrifice to rescue the innocent victims of savagery, you give much more than the contents of your purse. You give a demonstration of men united in mercy toward the stricken, an example that invites the world to renew with increased zeal the struggle against injustice, persecution and slavery."

General Chairman Henry Morgenthau, Jr., in delivering the keynote address in his report to the "big givers" reception Saturday night, said "an examination of the needs in Europe and Palestine will show that our 1947 goal of \$170,000,000 will cover only our minimum needs."

PIONEERS CARVE THEIR OWN PROMISED LAND FROM WILDERNESS



Determined not to become victims of British repressive policies that denied them the right to a peaceful life in Palestine, a group of hardy pioneers pull out of the Holy Land to find a new life in the Negev, the forbidding desert wilderness between Palestine and Egypt. At left, a truck heavily loaded with equipment and some of the emigres. Center, a

village comes into being, one of the 14 thrown up overnight in the arid wilderness. Here workmen are busy assembling prefabricated housing the pioneers trucked in. The forbidding nature of the country is plainly evident in the picture, but the new settlers expect to make it blossom as equally desolate areas of Palestine have been transformed by the deter-

nation and hard work of freedom-seeking settlers. The group also trucked in water, food, tools, tractors and farm equipment to give them a start in their grim battle with the wilderness. Right, two smiling young settlers bend willing backs to the task of erecting their new homes.

NEW YORK

By M. Z. FRANK

THE Yiddisher Kemfer, the weekly official organ of the Labor Zionists in America, is probably the best Yiddish language publication in the world. Hayim Greenberg is its editor, Shlomo Grodzensky is its managing editor. To them, rather than to the unique qualities of the Labor Zionist movement in America, is due the high standard of the Yiddisher Kemfer. It is one of the symptoms of the unhealthy condition of the Labor Zionist movement in this country that Hayim Greenberg is its lone intellectual eagle, with Shlomo Grodzensky in the shadow, and no other competition to speak of. It is one of the symptoms of the unhealthy condition of the Labor Zionist movement in this country that a man of such unusual gifts as Shlomo Grodzensky is not placed in a position where he could contribute more than he does to the movement. His name does appear on the masthead of the Jewish Frontier as a member of the editorial board, but that does not mean anything. Mine was there, too, for a long time after I had anything to do with the Frontier.

To be sure, there are other intellectuals in the movement. But I could never get excited over Marie Syrkin's insight into the Jewish problem and into Zionism, nor could I ever discover much in Hayim Flneman's plans and pronouncements that could be used as evidence of his ability to relate Labor Zionism to the American Jewish scene. There are younger men of promise and ability, like Ben Halpern, the managing editor of the Jewish Frontier. But the Labor Zionist movement, once a movement of youthful rebels, more youthful and more rebellious than General Zionism, has since long become a movement of people who once were young—even more so than the General Zionists. The younger men haven't much of a say in the Labor Zionist movement, and, if they stay, the toe the line set by the elders. They think they like it. They are kidding themselves.

IT IS SO MUCH TO BE REGRETTED that the freshness and independence of thinking that characterizes the Yiddisher Kemfer and its managing editor in particular, are absent in matters affecting the current divisions between the Silver-Neumann group and the Mapai leadership. A myth is being fostered in Labor Zionist circles, both in Palestine and in America, according to which Silver and Neumann are enemies of labor, enemies of halutzuth and proponents of terror in Palestine. The Yiddisher Kemfer has not been innocent of blame in creating this fairy-tale.

It is true that some of Silver's over-enthusiastic followers have lately tried to copy the exaggerated partisanship of Mapai, thereby losing all sense of proportion and helping to create the impression that they are anti-labor; it is true that some of them have been trying to use halutzuth as a political football. But Silver and Neumann are not anti-labor; they appreciate the value of halutzuth more than most Zionists in this country, including most of the allies Labor Zionists have lately acquired among the ranks of General Zionist leadership—or ex-leadership.

BUT IT IS THE ACCUSATION of terrorism that is most unfair. I have before me an article by Joseph Baratz in the January 24 issue of the Yiddisher Kemfer, entitled "Reality and Caricature." Baratz is one of the most lovable of the Labor Zionist leaders in Palestine. He is one of the founders of the first collective community in Palestine, Daganian, and has lived on its most of his life with his wife, his children and his grandchildren, except for time out in the army. But I find his views irritating. He has that stubborn disregard for reality, that refusal to examine things for him-

self which characterize the partisan.

I would not blame him if he confined his fanaticism to the principles of Socialist Zionism; after all, without such fanaticism we would not have had today the splendid collective settlements we have in Palestine. But Baratz—and many others, including such a first-rate man as Eliezer Keplan—are just as fanatical about insisting that Silver and Neuman are always wrong and the Yiddisher Kemfer is always right.

According to Baratz's article in the Kemfer all Palestine Jews are agreed on disregarding the British law in matters of immigration and colonization, but there is difference of opinion about any forms of a struggle against Britain that go beyond direct connection with bringing in Jews and establishing new settlements on "forbidden" land. So far so good. But Baratz claims Silver and his terrible American Zionists are encouraging more virulent forms of resistance in Palestine and are even sympathetic to terroristic acts.

WHERE DID HE GET THAT? When did Silver and Neumann or anybody else of that group say to the Jews of Palestine: "Don't just run the underground railway and settle the Negev, but fight every British soldier"? When and where did any American Zionist so much as hint anything of that kind? American Zionist leadership, as it is now constituted, leaves the forms of resistance to the Yishuv and promises the Yishuv the support of American Zionism. The controversies in which Silver was engaged had nothing to do with the question whether to blow up the bridges over the Jordan or not, or with the question whether to bomb the radar station or not. Specifically, the controversies had to do with how far you could trust Roosevelt's good intentions and kind words; whether or not to take the Anglo-American Commission seriously; whether or not to go to the London Conference; whether or not we could offer Britain the scheme of partition, and other problems which have to do with purely political questions. Most of them entailed an appraisal of the political realities in America. In most questions events have borne out Silver and Neumann so that today their opponents are discreetly reticent about them.

Now, let us face the truth: there is more sympathy with terrorism in this country than most of us would like to see. But why blame Silver for it? Why not Baratz?

I AM NOT JOKING: why not Baratz?

It is only Jews who have for years followed with anxious hearts every dunam, every village, every factory wrested from the wastes of Eretz Israel who can appreciate the value of the constructive resistance such as is advocated by Baratz. How many such anxious hearts in American Jewry did Baratz influence on his many trips to this country? How many such good Zionists did Solomon Goldman, during his presidency, make in America before the great catastrophe came? Or Lipsky? Or Szold? Or Stephen Wise?

A Zionist novice naturally turns to terror: a bomb is more spectacular than a village or a tree; it is more obvious. It takes long Zionist education to take a different view. How many Zionists did Baratz educate in this country? How many good Zionists did the Yiddisher Kemfer educate? Or the Jewish Frontier?

THE ODD HALF MILLION registered Zionists in this country have, for the most part, never heard of Baratz, or the Kemfer or the Frontier. But they all read about the deportations to Cyprus and the floggings of British officers. Why blame Silver for it?

The whole Zionist movement was fast asleep in this country until the great catastrophe in Europe. The General Zionists woke up first. It is not very well informed, it lacks many things. But it is awake. The Labor Zionists are still asleep. The way for Labor Zionism to meet the competition of General Zionism is to wake up and get going. You can't beat a wide-awake fellow by merely cussing at him if you yourself are asleep. But if you wake up, you may still catch up with him, without having to swear.

Book Scans Defense Work; Sees Duplication

SPECIAL NEW YORK—An over-all picture of what is being done to combat anti-Semitism in America, and how it is being done, is given in "Action for Unity," by Prof. Goodwin Watson, just published by Harpers. The book summarizes a two-year study undertaken by Dr. Watson at the request of the American Jewish Congress to determine the most effective methods of combatting prejudice and discrimination, and its first scientific evaluation of its kind.

Prof. Watson warns against laughing off the demagogues, as well as the religious agitators who preach fundamentalism mixed with anti-Semitism. He cites the various approaches which Jewish organizations use in making investigations of the more prominent anti-democratic agitators, but emphasizes that organizational jealousies have sometimes interfered with full and free use of the data collected. Differences of opinion concerning the wisdom of "stirring up trouble" in this area have further prevented effective attack, the author charges.

Carolinas Honor Dr. Frank Graham

SPECIAL CHARLOTTE, N. C.—In recognition as "the Carolinian who during 1946 made the most outstanding contribution to the furtherance of inter-faith amity," a bi-state committee of 122 persons has awarded Dr. Frank P. Graham, president of the University of North Carolina, the annual gold medal award provided by The Carolina Israelite, issued here monthly.

U. S. Attorney General Tom C. Clark delivered the chief address at the award, made at a mass meeting sponsored by the Charlotte Round Table of the National Conference of Christians and Jews.

In making the award, Allyn P. Robinson of Raleigh, North Carolina director of the National Conference of Christians and Jews, eulogized Dr. Graham as a "wise educator, true statesman, great American, world citizen, an embodiment of the spirit of good will and a friend of all the people."

The memory of Sgt. Meyer Levin, bombardier in the famous air crew of which Colin Kelly was pilot, will be honored by the creation of a Meyer Levin Jewish Center which will serve as a house of worship for the 500 Jewish families in the Red Hook housing area of Brooklyn.

Boy Admits Desecrating Synagogue 2d Time

SPECIAL PHILADELPHIA—A 12-year-old boy arrested last week has admitted the desecration of Nezer Synagogue at 771 S. Second St., Feb. 8. The youngster was one of the group that had set fire to the same synagogue last Dec. 12, causing damage estimated at \$20,000.

Under questioning the boy admitted breaking into the synagogue through a rear window after breaking the glass. He told police he had intended to rob the charity boxes, but finding them empty he became enraged and started tearing up prayer books, breaking memorial lights and committing other damage.

A Jewish Community Relations Council investigator cooperated with the Crime Prevention Unit of the police in questioning all known delinquents of the neighborhood. The accused youngster, who was at liberty while awaiting trial for earlier vandalism, readily admitted the new outrage. He said he acted alone.

Canadian Fascists Gain, Party Leader Claims

SPECIAL MONTREAL—The Montreal Gazette, in a copyrighted interview with Adrien Arcand, has quoted the Fascist National Unity Party Leader, interned for five years during the war, as saying "There are more people in the country who think as I do than there were before the war."

Students Honor Rabbi Shulman

SPECIAL CHICAGO—The senior class of Hebrew Theological College will give a testimonial banquet March 9 for Rabbi Abraham Shulman, marking completion of his twenty-fifth year on the faculty.

The volume of industrial employment in Palestine, despite the end of war contracts, has shown a marked increase, according to the Palestine Government's General Monthly Bulletin of Current Statistics for December.

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Menzies Hits Immigration Of Jews Into Australia

Jewish Telegraphic Agency

CANBERRA, Australia—Robert G. Menzies, former Prime Minister and leader of the Liberal Party, attacked the government's policy of admitting Jewish refugees from Europe in a statement issued here over the week-end.

Menzies' statement, which followed an attack on the government by another Liberal M. P. last week, expressed concern at reports that the refugees were experiencing less difficulty in entering Australia than Britons. He warned Australian Jews, who he said have an "honorable record," that if the number of Jews admitted to the country is disproportionate, anti-Semitism may develop. However, he condemned anti-Semitism, which he said was not condoned by his party.

Jewish circles pointed out that reports of discrimination in favor of Jews were untrue. Various Labor Party groups and trade unions condemned the attack in Parliament, while the clothing workers' union issued a statement paying tribute to Jewish employers, who, it said, maintained better conditions in their factories than exist elsewhere in the industry.

FIRE FAILS TO CRUSH SPIRIT OF 35 YOUNG FARM TRAINEES

Special

HIGHTSTOWN, N. J.—Fighting back determinedly against the kind of disaster they can expect to face some day in Palestine, 35 young chalutzim are toiling to complete their training, which suffered a staggering blow recently when fire completely destroyed their living quarters at the Hechalutz Farm here.

Living in makeshift quarters, with their plight made worse by the recent severe weather, and handicapped by the loss of their personal belongings, clothing, notes and library, the young men and women are carrying on the work of the farm, continuing their studies, and have launched a campaign for \$50,000 to rebuild the farm house.

One of the heavy losses was that suffered by a young Palestinian sent here by his Mishmar Haemek to study the newest developments in hybrid corn and farm machinery. The flames consumed notes covering 26 years of experiments in hybrid corn, lands.

which he had laboriously gathered, together with letters of introduction to leading manufacturers of farm machinery.

Also lost was the farm's fine record collection and the library of piano music, built up over the six years Hightstown has been turning out trainees for the farms of Palestine. Graduates already had made history with their participation in the famous "Operation Negev." A large number of other graduates are now grouping in Mishmar Haemek before going out to their own settlements on unredeemed lands.

Sherlok Expects U. S. To Lead Fight in U. N.

NEW YORK—Moshe Sherlok, chief of the Jewish Agency's political department, arrived here this week by air from London. He said that he plans to confer with American Zionist leaders and then leave for Palestine to attend the forthcoming meetings of the Jewish Agency executive and the Zionist Actions Committee.

Queried concerning the British decision to take the Palestine issue to the U. N., Sherlok said he

Oswiecim Chief's Trial Set

Jewish Telegraphic Agency

WARSAW—The trial of Rudolf Hoess, commander of the Oswiecim extermination camp, who is said to have admitted responsibility for gassing more than 2,000,000 Jews, Russians and Poles, is to begin March 11.

expected that the United States would have to take the lead when the question came before the General Assembly, since Britain has stated that it will make no recommendations.

Brandeis Granddaughter Views New Jewish University

With George Alpert, board president of Brandeis University in Waltham, Mass., Alice Brandeis Gilbert, granddaughter of the late U. S. Supreme Court justice for whom the institution is named, views the campus. The new school, which is America's first Jewish-sponsored non-sectarian educational institution, will open for the Sept. 1947 term on the former Middlesex university campus grounds. Gifts of \$1,000,000 have already been announced, towards the \$15,000,000 drive. Several hundred applications for enrollment have also been received.

Rabbi Lambasts Dorothy Thompson's 'Muddled Thinking'

By RABBI BENJAMIN FRIEDMAN

SYRACUSE, N.Y.—Dorothy Thompson spoke in our town a few days ago. She had returned a few days before from a trip to Poland with a genuine cold picked up in Warsaw and some perverted sentiments inspired by sources which she might have considered suspect and superficial in former days.

The Dorothy Thompson who lectured to us was not the same logical writer whose columns I used to read with avidity in the Syracuse Herald. In "those days," there was clarity of thought and rightness of feeling in her utterances and writings. There was a prophetic spirit of "Thus saith the Lord."

Dorothy Thompson's lecture revealed a cul-de-sac state of mind. Her feelings dominated her thinking. She stated that the cause of World War II was Germany's over-population and Europe's intense nationalisms. She regarded the forced transfer of populations, without any regard for the wishes or feelings of the migrants themselves, as heartless and tragic. While acknowledging that Hitler started the migration technique, Miss Thompson was unsparing in her exhortation of Russian migration tactics.

Miss Thompson concluded that "the world just seems to have gone crazy—insane." Of course, such an attitude does not solve the problems in Europe. She had nothing to say about restoring sanity in the realm of international relations. With the victims of the war stretching out their hands to us for help, Miss Thompson threw up her own hands in despair.

Miss Thompson was greatly grieved over the fate of the Polish aristocratic class. There were too many sympathizers of the victims of the Warsaw ghetto in the audience to share her compassion for the heirs of Polish feudalism. This again does not

mean that the Russians are right in their attitude toward the Polish elite, but if tears are to be shed, they should also be shed for the common people who suffered keenly from German barbarism for over five years. It is unbelievable that the Dorothy Thompson of bygone days could become so agitated over the fate of Polish nobility. It appears too Clivedenish. One wonders whether even the Polish Peasant Party would be that concerned.

MISS THOMPSON dismissed the Kielce pogrom as an unfortunate episode started by an aberrated youth who spearheaded mob murder. Is that all that there was to the pogrom? She also regarded the Russian despoliation of Poland as worse than anything the German invaders did. She did point out that the Germans expected to use the factories. Miss Thompson on her recent tour of Poland must have overlooked what the Germans had done with their Stukas during the first weeks of their aerial invasion of Poland. Nor did she refer to the years of uninterrupted looting by the Germans of the French, Dutch, Norwegian, Danish, Polish, Russian and Austrian foodstuffs, cattle, gold, clothing and art treasures. No one wishes to whitewash Russian iniquities, but Miss Thompson passed over the Hitler evil. Miss Thompson acted as if she was in a hurry to forget the German madness of the past.

Miss Thompson spoke like an isolationist, like an American Firster. After deploring the intense nationalisms that caused World Wars I and II, she practically indorsed isolationist American nationalism. Does Dorothy Thompson, the "liberal," whose virile pen for years attacked narrow nationalism, have to be told what she has been telling others—that isolationism doesn't work?

Miss Thompson believes that the United States and Russia should get out of Germany to avoid getting into a war with each other. She evidently feels that the Germans can be trusted to "behave." It is doubtful whether Churchill or General Marshall would be so trusting. Certainly not France nor Holland nor Norway. Miss Thompson, who for years harked on the Nazi madness, must believe that German Kultur will enable the Germans to bounce back to sanity as soon as Allied supervision is lifted.

THE "ONE WORLD" ideal was never advocated nor even implied. Her lecture was a lamentation over a world gone insane. When someone in the audience asked her a question about Palestine, Miss Thompson showed extreme irritation at the insinuation that the British were not handling the Palestine problem justly.

She pointed out that the Jews are well treated in England. Didn't that show that the British were just? She tendered some gratuitous counsel to American Jews not to accord too much primacy to the Palestinian Jewish problem. Wasn't Dorothy Thompson a Zionist in earlier columnist days? It is evident from such statements that she does not understand the need of a homeland for the displaced persons in Europe.

It should be said that Miss Thompson made a fervent plea for America to open her gates to the European victims of the war. The United States would be greatly benefited by a liberal immigration policy. Let us hope that she will champion the cause of the displaced and the dispossessed in Europe.

Is Dorothy Thompson a victim of muddled thinking and displaced feelings—or both?

Maryland's Jewish Legislators Boycott Lord Inverchapel's Visit

By ROBERT S. FORD

Jewish Post Staff Correspondent

ANNAPOLIS, Md.—In protest over the British attitude toward Palestine, six Jewish members of the Maryland House of Delegates boycotted the recent appearance here of Lord Inverchapel, Britain's Ambassador to the United States.

As soon as Lieut. Menash Katz (he's a Jew), State police aide to Gov. William Preston Lane Jr., announced the appearance of Lord Inverchapel in the House Chamber, the six-man delegation of the Fourth district of Baltimore city withdrew quietly. In fact, the departure was so quiet that many members of the House were not aware they had left.

The walkout, according to Jerome S. Robinson, chairman of the delegation, was "in protest of the

breach of faith by Great Britain toward the Jewish nation."

"We walked out," he declared, "in a dignified protest over the British policy toward Palestine and their breach of faith with the Jewish people. As Jews who are representatives of numerous Jewish peoples in Baltimore we also believe that there are many non-Jewish persons who share

our feelings toward the British attitude toward Palestine.

"Sun" Criticizes Act

"I hope that Lord Inverchapel," Mr. Robinson continued, "will not take our action as a personal affront. It was not directed against him, but in protest against the action of the British government."

When Lord Inverchapel appeared earlier in the state Senate, no one walked out, although Senators Louis L. Goldstein and Daniel Ellison are Jewish.

In connection with the walkout, and declaring that Lord Inverchapel was the guest of the State Legislature, the Baltimore Sun said editorially:

"Grant the emotional tension which has been created among the Jewish people by the Palestine question. This was, never-

theless, an act of premeditated rudeness. Rudeness under any circumstances is bad; Rudeness addressed to a guest is the worst of all."

Ask Congressmen's Aid

Special

BALTIMORE — Twenty-eight representative Maryland Jews have called upon the State's Congressmen in Washington to ask them to request President Truman and the State Department to take immediate issue on the Palestine question.

A housing plan for 1,000 units, costing \$3,200,000, has been approved by the Tel Aviv Municipal Council. The project will cover an area of 250 dunams near Sarona village, which was expropriated from Germans.

Require 3 Years For Bar Mitzvah

Special

NEW HAVEN, Conn.—Three of New Haven's largest congregations—one Conservative and two orthodox—have adopted a three-year study course as a requirement for bar mitzvahs. The Reform congregation, Mishkan Israel, has not yet adopted the plan, but Rabbi Edgar E. Siskin has approved it. Educational leaders predict the new requirements eventually will be adopted by all the city's 15 congregations.

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Romania Hints at Pogroms Unless "Rich Jews" of America Cough Up \$100,000,000 Donation

By BORIS SMOLAR
Editor-in-Chief JTA

NEW YORK—In an implied threat brazenly labeled "friendly advice," Romania's new government has warned that Jews of that country face "a dangerous resurrection of anti-Semitism" unless "rich American Jews" contribute \$100,000,000 to help combat famine in Maldiva.

The "friendly advice" of the new government, which came into power with a fanfare of pledges about "democracy," was voiced by Premier Groza and has been transmitted to Jewish leaders here. These leaders note that the "democratic" Groza is parroting the views of his anti-Semitic predecessor, Dr. Vaida-Voyevoda, who always insisted that "there would be no pogroms" in Romania if the "rich Jews" of America would facilitate international loans for his country.

Noting that a mere \$100,000,000 is "nothing" to America's "rich Jews," Groza urges them "not to miss this unique opportunity." The Premier argues that Jews of the famine area are much better fed than non-Jews, because of relief from abroad, and warns that one good harvest would destroy forever the "unique opportunity" he offers American Jews. Preventive measures are far cheaper than cure, he declares baldly.

A contribution of \$100,000,000 to feed non-Jews in the area, Groza promises, "would not only end the famine but would also end the anti-Semitic movement, not merely for a few months, but forever."

Moldavia Tension Exploited

Jewish Telegraphic Agency
BUCHAREST — Reports received here indicate that anti-Semitic elements in Moldavia are exploiting the tension in the famine area to instigate anti-Jewish incidents.

A number of incidents already have taken place and a wave of anti-Semitic outbreaks is feared. Mistreatment of Jewish passengers on intercity trains was reported, and in one case Jews were mistreated by military guards on a train.

Two Rumanian officers have been charged with attacking an 82-year-old Jew while he was walking in the street. When brought to a police station, the officers shouted anti-Jewish and anti-government slogans.

Meanwhile the government was severely criticized during a debate in the Hungarian parliament for its failure to wage a more vigorous campaign against anti-Semitism.

There is an ancient tradition that a Babylonian scholar of the third century, B. C., Rabbi Samuel bar Shilath, who was a highly esteemed teacher of children in his day, was descended from Haman, the Purim villain.

Dr. Wise to Assume Senior Rabbi Status

Jewish Telegraphic Agency

NEW YORK—The status of Dr. Stephen S. Wise will be changed from Rabbi to Senior Rabbi in the Free Synagogue in April in connection with the fortieth anniversary of the synagogue which he founded, it has been announced.

The change will be made at the request of Dr. Wise, who will have completed 40 years of service as Rabbi of the Synagogue, Frederick L. Guggenheimer, president of the congregation, said. Rabbi Edward E. Klein, who has been associated in the Synagogue with Dr. Wise, will become rabbi.

4 Soldiers Injured In Jerusalem Blast

Jewish Telegraphic Agency

JERUSALEM—Two electrical detonated land mines blasted a British military truck on Ramallah Road on the Jerusalem outskirts, Wednesday, injuring four soldiers, one seriously.

Traffic immediately was halted between the four security zones, and police sent to the scene found glass fragments, indicating the explosives had been inserted in bottles. They also found additional boxes of explosives. Explosions, also were reported at Haifa, Nablus and elsewhere officially. Death sentences were "respected" on three condemned Irgunists until the Privy Council acts on appeal on behalf of Dov Gruner. Eight Hundred refugees yesterday were reported to have arrived at Cyprus from Haifa. They were taken to camps.

Heirless Austria Wealth To Aid Rehabilitation

LONDON—The economic section of the conference of Big Four deputies has agreed that heirless property in Austria and property which is not claimed within six months after the signing of the treaty with that country shall be transferred to organizations representing the original owners for the rehabilitation of other survivors.

Purim is called the Feast of Lots because in Hebrew purim means lots, and Haman selected by lot the 13th day of Adar on which to carry out his plot against the Jews.



Upsurge in Jewish Births Extends to DP Camps

Attributed to the desire to make certain the survival of the Jewish people following the declaration of 6,000,000 Jews, is the enormous upsurge of births, even in the DP camps. The five Hungarian women, above, pictured with their babies were once slaves in a Nazi factory. Aided by the J.D.C. as far as possible, the women lack layettes for their children. (Editor's note: The money raised for this purpose by The Jewish Post Baby Fund has been used to buy material for layettes. The sewing is being done by Indianapolis Hadassah Sewing Group.)

Toronto Outlaws Bias in Theaters

Special

TORONTO—Toronto theaters or other places of amusement which refuse admittance to any person because of race, creed or color will have their licenses cancelled, under a ruling just promulgated by the Board of Police Commissioners.

The anti-bias requirement is to be written into every license issued, and the signed acceptance of the provision will be a requirement for licensing. The act, adopted without opposition, came as the climax to a series of discriminatory acts against Negroes and Jews in ice-rinks and other places of amusement, which aroused deep indignation.

Munich Board Set Up To Train DPs In Jobs

Jewish Telegraphic Agency

MUNICH—In the first real implementation of the U. S. Army's avowed program of encouraging displaced Jews to become self-sufficient, the Joint Distribution Committee, the Jewish Agency and the Central Jewish Committee have announced establishment of a joint board to administer the large-scale employment and vocational training program for Jewish DPs.

The program will attempt to find employment for 15,000 additional DPs now unemployed and to train 6,000 others in an expanded ORT program. Two thousand Jews will also be placed on training farms. The announcement pointed out that of 40,000 employable Jews, approximately 25,000 are already employed, chiefly in camp administration.

Palestine Exhibits Arrive

Special

NEW YORK—One hundred cases of Palestine products have arrived for the exhibit which the Economic Bureau of the Palestine Foundation Fund will present at Radio City's Museum of Science and Industry this spring. Practically every product of Palestine industry, art and handicraft will be displayed.

Parkes Honored At J.I.R.

Special

NEW YORK—The Rev. Dr. James William Parkes, Anglican churchman and international authority on anti-Semitism, received the honorary degree of Doctor of Hebrew Letters from the Jewish Institute of Religion Tuesday in recognition of a lifetime of service dedicated to interfaith accord.

The total number of ships and sailing vessels that anchored in Tel Aviv Port in 1946 was 291, it has been disclosed.

Gerald Winrod Forms 2 New Outfits

Jewish Telegraphic Agency

WICHITA, Kan.—Dr. Gerald Winrod, one of the defendants in the abortive Washington sedition trial, who is popularly known as the "Kansas Nazi" and the "Jayhawk Fuehrer," has chartered two new organizations, the Wichita Beacon reveals.

"The Defenders' Theological Seminary" and the "Defenders of the Christian Faith," both of which have been chartered by the Kansas Secretary of State as non-profit organizations, list Winrod as incorporator, the Beacon discloses.

British Fuel Crisis Closes Jewish Papers

Jewish Telegraphic Agency

LONDON — England's fuel crisis which closed a section of the weekly press, has left the country with only one Jewish publication, the Yiddish-language daily, the Jewish Times. Representations to the authorities by rabbinical leaders and the Board of Deputies of British Jews have been unavailing. One of the principal victims is the London Jewish Chronicle, now in its 106th year.

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Lewis On Books

By DR. THEODORE N. LEWIS

MASTER OF TROYES; A Study he found, so that it would not of Rashi, the Educator. By Samuel M. Blumenfeld, Foreword by Chaim Tchernowitz. Behrman House, Publishers, N. Y., 1946; xii-208 pp. Reviewed by Rabbi Morris A. Gutstein.

ONE of the great rabbinic master-minds of the Medieval Ages is Rabbi Shlomo Yitzhaki, popularly known by the Hebrew abbreviation of his name RASHI.

Rashi was born in Troyes, northern France, in the year 1040, and died in 1105. His commentaries on the Bible and Talmud are enduring, immortal contributions to Jewish learning and culture. The influence of Rashi and the importance that was attached to his commentaries can be gauged from the fact that among the first Hebrew books printed was that of Rashi, which preceded even the printing of the Hebrew Bible. Hundreds of editions of the Pentateuch with the Rashi commentary have been published.

In fact, a Hebrew Bible without the commentary of Rashi is a rarity.

Gradually the term Rashi came to connote more than the name of the Master. When people spoke of "Chumash with Rashi," which every young boy was supposed to learn and know only two generations ago in the European "Cheder," or Talmud Torah, the reference was not the author, but to his commentary on the Pentateuch. The study of Rashi became such an integral part of Jewish education that to study the Bible or the Talmud without Rashi was an anomaly.

No wonder that the Jewish people have woven around their beloved teacher legends which antedate even his birth. It was a miracle when the wall in Worms softened so that Rashi's mother was not crushed to death by the onrushing wagon which pushed her to the wall when she was with child. Rashi was born as a reward for the piety of his father, who in spite of his great poverty spurned wealth by refusing to sell a diamond which

he found, so that it would not be used for idolatry. When Rashi finished his commentary on the Torah, Jewish legend pictured Moses coming to him, kissing him on the head and saying, "Shlomoh, you are the first person to understand the meaning of the Torah correctly."

NOT TOO MANY studies of Rashi exist. The people were too much engrossed in what Rashi had to teach to delve in the biographical facts of his life. The first to give us a good historic account of him was Zunz. Dr. Blumenfeld deals chiefly with the "Master of Troyes" as an educator. He concerns himself primarily with what Rashi taught and thought on a problem which is so near at hand in our generation. That of Jewish education.

It is surprising to discover how advanced our medieval rabbis and schools were in their opinions on methods and curriculum. A generation, or even for that matter, a single Jew, without the knowledge of Hebrew prayer, was inconceivable to our ancestors. Religion and Jewish faith permeated their lives, and Rashi could state unequivocally that "there are none in Israel so ignorant that they have no knowledge of the Torah and the Commandments." The objective of Jewish education, elementary and adult, was to prepare the student for the service, reverence and understanding of God and His way. Parents and children agreed unanimously on these ends.

Jewish education, in brief, was the study of Torah. The study of Torah was a religious precept for which no sacrifice was too great, and from which none was exempt, neither young nor old, rich nor poor. This is in reality an ancient equivalent to the modern concept of compulsory secular education.

In three parts and 20 chapters, Dr. Blumenfeld covers quite adequately the subject of general education in France during the time of Rashi, Jewish education particularly, and Rashi's contributions thereto. Rashi's greatest achievement as educator "consists in his transmissions of the accumulated experiences and cultural heritage of his people. If he were to sum up in one word the distinguishing characteristic of Rashi's method, it would be "simplicity." Rashi did not complicate the study of the Bible, but simplified it. Another outstanding characteristic of Rashi is brevity, plus the gift to quote and integrate passages from rabbinic sources, thus transmitting them to posterity.

THE MERIT of Dr. Blumen-

3-Volume Kaplan Work Out In Fall

Special NEW YORK — MacMillan has accepted for publication this fall, Rabbi M. M. Kaplan's three-volume work on "The Future of Judaism in America."

field's work consists primarily in treating the subject with an eye on relevancy for the present. He brings the "data," so to speak, up to date, finding principles of modern educational psychology in Rashi, and dicta on method, use of the vernacular in Hebrew instruction, and even extra curricular activity.

The supplements consisting of selections from Rashi on the Bible and the Talmud, which the author quotes in the original and in translation, will prove not only of interest to the general reader but also of value to the student. The bibliography and glossary, though not extensive, are useful. The book lacks a good index, which a future edition might well include.

The reviewer agrees with Dr. Tchernowitz, who in the introduction declares that Dr. Blumenfeld has made a significant contribution to the study of Rashi, and says that lovers of Jewish culture and especially students of the "Master of Troyes" will benefit from his "highly valuable work." Not only will they profit from it. They will also derive pleasure therefrom, thanks to an easy style, and the absence of technical language and academic terms. It is a worthwhile addition to every Jewish library and home.

Rabbi Steinberg's Novel Translated Into Hebrew

Special NEW YORK—Word that his novel, "As A Driven Leaf," has been translated into Hebrew has been received by Rabbi Milton Steinberg, according to Mordecai Newmann, head of Newmann Publishing Company, Tel Aviv. The translation appeared two

New Books By Rabbi Steinberg

Special NEW YORK—"Basic Judaism," Rabbi Milton Steinberg's newest book, which will be ready for publication in May, will probably be held up until the fall, Harcourt Brace has announced.

months ago after a three-month delay brought about by the internship of Mr. Newmann by British authorities.

"As A Driven Leaf" was published by Bobbs-Merrill in 1939. It was recently reprinted by Behrman House, Inc. Rabbi Steinberg is also the author of "The Making of The Modern Jew" and "A Partisan Guide to the Jewish Problem."

I Think As I Please

By CARL ALPERT

Can American Jews Be Easily Fooled?

IN THE columns of American Jewish journalism's intellectual Trojan Horse there appears this month an article entitled "The End of the Biltmore Road," written by Robert Weltsch, once a successful German newspaperman, but now a mal-adjusted Palestinian who finds fault with everybody and everything in Palestine except his fellow-refugees, who hold a sudden monopoly on truth, justice and sagacity. Mr. Weltsch's vitriolic attacks on all Zionist parties and all Zionist policies except his own are welcomed and featured in a magazine which, despite its editor's recent suave defense in the "Reconstructionist," is a subtle and therefore dangerous and dishonest organ of anti-Zionism.

I will have more to say about the magazine itself on another occasion, but the moment calls for some attention to the Weltsch article, not so much for the poison in it, as for a disease of which it is a symptom.

There are certain elementary facts which are incontrovertibly true, and these are at the basis of the argument. The first fact is that the American Zionist public, which means to all intents and purposes the American Jewish public, overwhelmingly approves of Jewish resistance to British tyranny. Indeed, Jewish public opinion has gone far beyond all the "extremist" utterances of Dr. Silver and other Zionist leaders. The mood and temper of American Jewry is a militant one, and this mood has guided and fashioned the thinking of a lagging Zionist leadership.

It is not necessarily the fervent Zionists alone who have reached in this fashion to British floggings and deportations and confiscations. One finds defiance and bitterness among Jews who had considered themselves remote from Zionism. Peter Bergson and his phony American League for a Free Palestine have been able to build their fantastic paper organization by capitalizing on this spirit. Several thousand Jewish war veterans, most of them not affiliated with a Zionist organization, who marched to Washington last year to protest British actions in Palestine, offered to raise among themselves whatever military force might be necessary to keep peace in Palestine, when the British complained of their occupation hardships. Those veterans spoke up for the masses of American Jews. The slogan "It's 1776 in Palestine" is a stirring one to those schooled in American traditions.

There are voices raised with different opinion, but none can deny that American Jews are sick and tired of pussyfooting and protocol, when all it ever got the Zionist leadership, to put it bluntly but inelegantly, was a swift kick in the pants. Delegates to the recent Zionist Congress who repudiated the Weizmann leadership and the Weizmann policies were, if anything, behind public sentiment, instead of ahead of it.

AND NOW WE ARE being treated to a dastardly, new political campaign intended to becloud the issues and befog the thinking of American Jews. It has happened once before in American Zionist history. In 1921, when Brandeis and Frankfurter and Mack and Nathan Straus and Ben Cohen and Silver and Wise and other fought against the Weizmann political machine and sought to elevate Zionism above pettiness and philanthropy, they lost. Weizmann's lieutenants flooded the country with their propaganda, and in the blackest day of American Jewish history, a Zionist convention repudiated the Brandeis leadership, and chose Weizmannism instead. Twenty-five years of political defeats for the movement ensued. We paid dearly for the mistake of 1921.

But Weizmann's emissaries are operating again, though more covertly. The sudden appearance of an article in "The Nation," by Richard Crossman, English member of the Anglo-American Inquiry Committee, extolling the great Weizmann may be taken as an indication that the propaganda campaign is under way. The fake stories about Weizmann's new and amazing scientific discoveries which will revolutionize industry, are another indication. Weizmann, I'm told, hasn't been near his laboratories for years. The new propaganda, aimed to restore the hero to his pedestal, sometimes hurts the movement, but the busy propagandist don't care. Some may recall Dorothy Thompson's recent articles, sounding for all the world like the words of a life-long anti-Zionist, viciously attacking Zionist policy in the public press, and mourning for poor Dr. Weizmann, in whom was deposited superior judgment and all wisdom.

WATCH FOR MORE of these evidences. The propaganda chief is not anonymous. Meyer W. Weisgal is not exactly unknown in many Zionist circles. The clamor will continue, and will be magnified by the press agent's usual techniques. Whether Weltsch is a prearranged or an accidental collaborator in this new campaign I don't know, but he fits in beautifully with his adulation of the great Weizmann who had "steered the Zionist ship through the rough seas of political reality."

American Jews are fed up with vacillation and appeasement, and the continued deterioration of the Zionist position. Mr. Weisgal, stop creating dissension, stop turning our friends into anti-Zionists, and go back to your boss. This is not 1921, and we shall not make the same mistake twice.

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Rabbi, Temple Israel,
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New Jewish Directory Due

Jewish Telegraphic Agency NEW YORK—The Jewish Information Bureau will issue shortly the Jewish Community Directory, an index and guide to national Jewish organizations and to the central Jewish agencies having headquarters in New York. It will be the first book of its kind since 1918.

An all-welded steel tug boat designed and built in Palestine at a cost comparable with European-built vessels was completed last month by the Haifa Engineering Works.



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Uptown and Downtown

By RABBI BENJAMIN SCHULTZ

"Left Progressives" Get Recognition

On bended knees, the World Jewish Congress has begged the Communists to come back. (The American Jewish Congress is its biggest constituent.) In a huff, the Reds had walked out over recent happenings. But, wrote W. J. C. Secretary A. L. Kubavitski to them, the "left progressives" will get their "just representation" in the next World Congress meet. Also, "steps have been taken to assure them a place in the European secretariat." So, announced the Reds in the Freiheit, they're going to "renew their activity."

What becomes, now, of the "anti-Communism" of the A. J. C.? The answer is obscure.

Its Dr. S. Margoshes spoke to me, and didn't seem too happy. He reminded me of our large Jewries in the "Eastern Bloc." Would I, then, "read them out" of our life?

But on Nov. 22, the Congress bitterly denounced Communists, front groups, and all their works. "A widening and formidable gap," the statement ended, "now separates the so-called 'Jewish' line of those who follow Communists doctrine, and those who worry about the fate of the Jewish people."

But they're welcome again.

Oy, Gevalt!

Rabbi Weinstein is not the only one, it seems. On the sly, rabbis have been officiating with ministers, to wed Sam and Mary. But just a few.

Weinstein's "interfaith wedding" is now on paper. The parson manages the ring. The rabbi—the wine.

Sholem Asch has not yet been heard from.

Unity Becomes a Negative Quality?

Week ago Tuesday, Emanu-El's aged Dr. Sam Schulman spoke. "I'm not today a Reform Jew," he declared. "Just a Jew. Unadjectived." Then wistfully, "Reform caught me in my youth."

Stephen Wise had said, "I'm not interested in Reform Judaism." At last, the two agreed.

Next: Let the Orthodox confess they're not Orthodox. Then we'll have unity.

Polish Jews Corroborate Schultz

BRAVO! S. L. Schneiderman's article, "Polish Jews Back from USSR," in B'nai B'rith's monthly. Politely, says what I said in Post last fall, about Russia.

—Arthur Lelyveld's beautiful booklet "Guideposts," telling, absorbingly, of the college work of the Hillel Foundation.

BOSTON: Still toting pad-and-pencil, Rabbi Liebman prepared to end two-months' doctor-ordered silence. His larynx will be unveiled at services, March 1st.

WESTCHESTER, N. Y.: Who's the fashionable Episcopal rector whose sister became a Jewess—and Orthodox? He's frantic keeping special dishes for her visits. And making special food.—Enlisting rabbis to sell her Reform. Conservatism, at least!

ST. PETERSBURG, Fla.: "Railroads, buses," wags claim, "are getting rich through rabbis." After four rabbis in two years, big Shul now has none. Also "movement on foot—to have girl babies only." No Mohel.

WASHINGTON: Manhattan's youngish, silver-haired Joe Love, big infants-wear-maker, dined with President and Mrs. Truman Feb. 11. He is a Commissioner of the U. S. Mint (I thought he had one of his own).

BUFFALO: Totally blind, Rabbi Harry Brevis heads Zionist district. Noted writer. Has suburban pulpit. Wife a school principal.

HEMPSTEAD, L. I.: Rabbi Julian Fleg is considering a pulpit here (recently in Long Beach).

BROOKLYN: To mark faithful 10-years' ministry, Dr. Theodore Ross (he looks like Melvyn Douglas) will get Nash car from his temple, Share Zedek.

WASHINGTON: Rabbi Roland Gittelsohn's work on the small "President's Committee on Civil Rights" is receiving increasing national attention.

NEW YORK: "Ort" collectors resign. Budget cut. U.J.A. doing "Ort" fund-raising.

(NEXT WEEK—Big mystery of Russia and our Reform Rabbis.)

B'nai B'rith Lodge Plans Benefit Revue

CHICAGO—Men and women of Albany Park B'nai B'rith were putting the finishing touches this week on their songs, dances and comedy numbers for the Albany Park Frolics, musical revue to be presented Saturday and Sunday evenings, March 1 and 2, at the Lane Tech high school auditorium here.

The proceeds will go to B'nai B'rith activities and institutions, according to Ben Arkin and Mrs. Faye Epstein, co-chairmen. The revue is directed by Charlotte and Harry Robins.

UJA Grants Pay Rises After 3 Stoppages

NEW YORK—After three brief work stoppages, clerical and professional employees of the United Jewish Appeal, members of the United Office and Professional Workers (CIO), have won pay increases totaling \$165,000 a year, the union has announced. Professional workers received a 19 per cent rise, with clerks getting increases of \$5 to \$10 a week.

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AL SEGAL Speaks on DOORKNOBS

I KNOW the precious value that's attached to a New York address. The Oshkosh Door-knob Corp. all at once began to feel inferior because it is just of Oshkosh, though there's scarcely a door that hasn't an Oshkosh knob.

So the Oshkosh Door-knob Corp. rents desk space in the Empire State Building and hires a girl to sit there, and its stationery blossoms with the prestigious words: "New York Headquarters, Empire State Building." This is Oshkosh vanity. Frequently, though, to aspire toward New York is also the folly of the home-town girl who is sure her talents belong in the big city.

She gets restless in the old homestead; the friendly old neighbors are so boring; the nice home-town boys are able to buy her only cokes and sodas, but in the big city there are all those millionaires, any one of whom she may marry and enter into a mink coat and crepe suzette station of life. Her father says: "Genevra, you don't need a big city to be comfortable enough in. There's your mother



who was born here and grew up here in this town. If being fine is being rich, she's one of the richest around here."

Her mother says: "Genevra, we've always got along all right here—your great-grand-mother and I—and could the big city have done any better for us? Aren't we respected and contented people and isn't that being rich enough?"

But Genevra says horsefeathers, or something similar. One morning her mother, going to Genevra's room, finds her bed hasn't been slept in. Genevra has skipped out for New York in the night. That's the way of a foolish girl like Genevra.

YET THIS is not just an essay on vain door-knob corporations and foolish girls. What I really mean to be saying is that Reform Judaism lately has been showing signs of being like the vain doorknob people and the foolish Genevra. Much more wisdom is to be expected of an organization of religion, particularly of Jewish religion. To be Jewish is to have lived a very, very long time in the world and by experience to have learned that there are values much more worth while than living practically next door to Zebediah Zilch, the New York millionaire who is reputed to be easy with his money when the giving has to do with something Jewish.

I refer particularly to the Union of American Hebrew Congregations, central body of Reform Judaism, which for some 70 years has lived in Cincinnati, its native town. There it was founded by the sainted author of American Judaism, Isaac M. Wise; there it has prospered enough. From a weak handful of congregations in the beginning it now embraces some 400 Reform congregations. Like the girl Genevra's family, it has become rich in all the things worth

while having. It has modernized Jewish education and has spread its benefits to remote places of the land. There is a considerable library of the books it has published. It is the mother of all the temple sisterhoods and brotherhoods.

By its own spiritual power it has grown great; from its modest, though spacious, offices in this Midwestern city its influence reaches even as far as New York where, according to a quaint concept, all spiritual influence is supposed to originate. Yes, much better still, its influence has been a blessing for Jewish life in the small places, as far off as Arkansas and Wyoming.

But recently, like Genevra and Oshkosh Door-knobs, the Union of American Hebrew Congregations has become restive in the old home town and is thinking of a New York address. A committee has been appointed to look into the matter of moving the Union to New York and I hear it reported that the committee is expected to say yes.

You might guess—though it isn't at all true—that Reform Judaism is bankrupt, since it thinks it has to live near the Big Money to be powerful and rich. What's become of Israel's old spiritual power whose prestige didn't need to be a neighbor of Zilch's Fifth Avenue town house in order to be sure of itself. It harbored God in the humblest spots.

THE MIDRASH has something to say for the benefit of people whose vanity or stupidity causes them to believe that they must have opulent auspices in order to amount to much. In the Midrash the rabbis point to how humble God Himself was that time in the wilderness. When He had the Ten Commandments to give, He didn't choose the highest mountain for His Platform; He gave the Ten Commandments from St. Sinai, one of the lesser peaks. And He gave out the Holy Law not to a powerful nation but to Israel, a people in small numbers.

This is similar to the wisdom of Genevra's parents when they spoke to persuade her from skipping off to the mink coat belt in New York. It is the wisdom of one of the Protestant organizations that is moving out of New York to Columbus, in order to be closer to the areas where most of the U.S. people live, rather than to be near New York's Zilches.

Yet this is not the wisdom of many of our Jewish institutions which crowd New York hopefully, courting the attention of this Zilch or that—a hot rivalry for Zilch's favor. Our educational institutions like to confer an honorary degree on a Zilch and then wait hopefully and expectantly for the contents of his will.

Well, the moral of all this is that Reform Judaism belongs where most of the people are, not where the money is. If I were pontificating over Reform Judaism I would be particularly concerned to have its home among the plain people; especially because it has been erroneously said or believed that Reform Judaism is a religion not close enough to the common people. I'd keep it at the grassroots. (I should add that Genevra's native good sense finally brought her back to her home town.)

AN AL SEGAL COLUMN

CHEATS GEORGIA CHAIN GANG

SPECIAL CINCINNATI—Robert Hoy Summers isn't going back to his life term on a Georgia chain gang. Instead, he's returning to the new life he built here—a life that includes a job, the respect of his neighbors, a place in the community.

For this happy turn of events Mr. Summers can thank Al Segal, Cincinnati Post writer, whose column entitled "If I Were Governor of Georgia" led directly to Summers' freedom.

(Mr. Segal's column, "Al Segal Speaks," appears each week in the National Jewish Post.)

Summers had served 15 years of his term when he escaped in 1942. He came here, obtained a job, and married. Lack of a draft card brought him to police attention, and in April, 1946, he was returned to Georgia to complete his term.

Then, a few days ago, Mr. Segal wrote that Summers himself had done what the prison term was intended to do—made a good citizen. There was no point in returning the reconstructed citizen to prison, Mr. Segal argued.

Georgia officials agreed with Mr. Segal and authorized Summers' release.

Rabbi Appelbaum Installed

SPECIAL ST. PAUL—Rabbi Saul B. Appelbaum was to be installed as Rabbi of Mount Zion Temple at this week's Friday evening service.

1,000 Sail For Australia

Jewish Telegraphic Agency PARIS—Nearly 1,000 Jewish refugees from Poland, Austria and Hungary sailed from Marseilles for resettlement in Australia.

Some 390 Jews were aboard the vessel when it arrived in Marseilles from Amsterdam. An additional 565 who had arrived on a special train earlier during the day boarded the Dutch ship, Johan DeWitt. Over 450 of the immigrants are being sponsored by HIAS which expects about 2,000 immigrants to leave Europe this month.

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THE JUNIOR POST

• JUNIOR POST LEAGUE • OUR ADOPTED FAMILY
• PEN PALS • CONTESTS

Ruth Paller, Editor

ALL ON A PURIM DAY

By SISTIE LEVINE

KAREN sat on the bed in "The Jewish Orphan Home." She had come there recently from a family that had taken her in when she had come to this country a few years ago as a war orphan. Now the father had lost his job and they could no longer afford to keep Karen.

Mrs. Newman came in and sat near Karen. Mrs. Newman was the matron of the home and she liked Karen very much; she understood how much Karen wanted to have a family again. She didn't like to live in the Home even if it was nice there. "I have a letter from my daughter," Mrs. Newman said. "She is one year older than you are and she would like to meet you. I told her about you in my letter." "That is nice," said Karen, "but I don't know when I could ever meet her." "I am going to visit her on Purim and I might take you along, if you want to go," said Mrs. Newman. "Oh I'd love to go, you know I would," Karen cried. Just then someone called Mrs. Newman to the telephone. "I will be back in a minute," she said. When Mrs. Newman did come back she told Karen it was some people who wanted to adopt a child and that they were coming the next day. Karen was excited at the news and decided to try her hardest to be adopted when the couple came.

The next day came and so did

the couple. They watched the children play and Karen stayed as close to them as she could because she wanted them to notice her. After a while they called her to them and she was very happy because she thought that they were going to adopt her but they only wanted her to call another girl whom they were going to take. After they left Karen was downhearted. She moped around and finally went in to see Mrs. Newman. She found Mrs. Newman packing and when the kind woman saw her she asked where she had been. "I was just going to call you," Mrs. Newman told her, "to find out if you still want to go to New York with me to visit my daughter for Purim."

"OF COURSE I want to go," said Karen. "Shall I start packing now?" "I guess you had better," said Mrs. Newman, and Karen ran to get her packing done. She was all excited thinking of meeting Mrs. Newman's daughter and seeing the finishing school that her daughter went to.

The next day they left. They got their tickets at the train station. The train was great fun for Karen. She ran through every car to see how long the train was. She drank some water every two minutes because it was fun to turn the faucet. Mrs. Newman liked to see her so happy. Karen was almost sorry when they got to New York. It was evening and the next day was Purim. They took a taxi and went to the finishing school. Karen met Mrs. Newman's daughter Ethel and the two girls liked each other from the start. Karen slept with Ethel and Mrs. Newman had a guest room.

THEY WOKE UP early the next day and started out to see the town. Ethel didn't have to go to school that day. They looked through the big department stores. They saw the Empire State Building. They walked through Times Square and saw the wonderful sights. They rode on the subway and the elevated trains that run above the ground. They ate in a beautiful Kosher restaurant and saw the Jewish section of the town. At night they saw one of the stage shows in a large theater. They had a very wonderful time and Karen was thrilled with everything.

That night when Karen and Ethel were in bed Ethel said "I am very glad my mother brought you with her. I like you very much." Karen laughed and said "You don't know how glad I am to be here, I had so much fun." The next day when they were getting ready to go, Mrs. Newman

Letter From Raymonde

We have a letter written in French, from our adopted sister, Raymonde, who lives in a children's home at Draveil in France. When the letter was written, Dec. 31, none of our packages had reached her due to the shipping strike, but since then we have learned that packages are being delivered and we are impatiently awaiting her next letter telling us that she has all our gifts.

This is what she says:

"Dear family: I am writing these few words to send you my good wishes for the New Year, and to hope that you had the fun of having snow for the Christmas holidays. Here we can hardly wait to build houses and figures of snow. We are on vacation until January 3. But unfortunately, we do not go out much because it is cold and there are not enough warm clothes for all of us. I close these lines with affectionate embraces, and hope to have letters from you quickly. RAYMONDE IVANKOVITZER."

We are still \$63.50 short of our goal of \$180.00 which we of the Junior Post League promised to send Raymonde for one year's support. If you have already sent a contribution, please tell your Sunday School teacher about our project and ask if your class could help Raymonde.

Letter Box and Pen Pals

Marcia (Sistie) Levine, 3630 E. 146, Cleveland, O., who wrote the story "All on a Purim Day" is a member of the Junior Post League, and has written other stories which have appeared on this page. If any of you other readers write stories, do send them in for publication.

Chaim Goldzwieg, 3436 W. 12th Place, Chicago, Ill., age 9½, says "I am a Rabbi's son, and go to the Hebrew Parochial School. My hobbies are reading and seeing movies. I would appreciate Pen Pals."

Annette Liberman, 729 Connecticut St., Gary, Ind. Your's is the first entry in the new contest and shows careful study. Good luck.

said to Karen, "I brought you to New York to see how you would like Ethel and how she would like you and now that I see you girls get along so well with each other I am going to adopt you Karen." Karen was so happy she threw her arms around Mrs. Newman and hugged her.

"YOU MEAN," she said, "that I am going to be your daughter and Ethel's sister?" "Yes," was the answer. "And I am going to send you to the same school Ethel goes to." "To think this happened to me all on a Purim day," said Karen, "All on a Purim day."

The name of God is not mentioned even once in the Book of Esther, which is read on Purim.

Thirsty or not
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Age _____ February 28, 1947
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Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

Contest

Who can send in the longest list of great American Jews—living or dead? Each name is to be followed by a sentence describing his or her contribution. All entries must be postmarked not later than March 15. This contest is a real challenge to you boys and girls, so get out your books and pencils and start now. A prize will be given to the individual who sends the longest list. Another prize will be given to the religious school which sends in the most complete list. We suggest that your school hold its own contest and send us the winning list to compete with those of other schools over the country. The contest is on!

To Join The League

The Junior Post League is your club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Ave., Indianapolis 5, Ind. When we receive your application we will send you a handsome certificate enrolling you in the League. But don't wait for your certificate before entering the contest and writing for Pen Pals. As soon as you have mailed your application, you are entitled to take part in all League activities.

Camp Maccabee to Open 8-Week Season July 1

CINCINNATI—An eight-week season starting July 1 has been announced for Camp Maccabee, Jewish educational summer camp near Aurora, Ind. The camp, sponsored by the Bureau of Jewish Education, 658 Rockdale Ave., Cincinnati, will be under the direction of Isadore Solomon, who has been directing camps for 21 years.

YOUNG OHIO RABBI IS HERO IN WRECK OF THE 'RED ARROW'

BUFFALO—One of the outstanding heroes of last week's wreck of the Pennsylvania Railroad's "Red Arrow" was Rabbi George Lieberman of Canton, Ohio, the Jewish Ledger of Buffalo has revealed.

Rabbi Lieberman was aboard a sleeper on the crack train when several cars plunged down a 150-foot embankment near Altoona, Pa., killing more than a score and injuring hundreds. Suspended in midair from his berth, his leg pinned in the wreckage, Rabbi Lieberman led a common prayer requested by his trapped fellow passengers, the Ledger reported.

The young rabbi was en route with his wife, Sylvia, to Atlantic City when the wreck occurred. Extricated from the wreckage after four hours, he was found to have suffered spinal and leg injuries. With his wife, he was hospitalized in Altoona.

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BRITAIN'S 'GENEROUS' OFFER AND ONE WOMAN'S CLOSED MIND

By RUTH FALLER

THE ZIONIST meeting at the Statler Hotel in Washington was over and most of my friends had left. As I waited in the hotel lobby for my dinner partner, a group of well-dressed women, unmistakably Jewish, passed and we smiled at one another. They paused uncertainly, and thinking they too were left-over guests from the meeting, I asked, "Are you Hadassah representatives?"

"I should say not!" snapped one. "We are B'nai B'rith!"

A more kindly lady said, "But many of us are good Hadassah members too."

Again we smiled at one another and I was about to leave, when the snappy lady said, "Since you are such an ardent Zionist (How did she know?) there is a question I would like to ask you? Why didn't the Zionists accept Britain's very generous offer instead of fighting and letting Europe's Jews die?"

It had been a long day of speeches and discussions in which the lady's question had been answered fully, and I might have replied. I might have told her exactly what the "generous" offer entailed. I could have told her what the president of B'nai B'rith Monsky, had said just a couple of hours before about the folly of her way of thinking.

BUT MY JOB in Washington was finished; I was now on my way to dinner and in no mood for fruitless discussion.

"Some of your own B'nai B'rith leaders who understand Zionism could explain these ideas to you better than I, who know nothing of your feelings and thinking," I said. "But I believe if you study the British offer, which the Arabs also have declined, you will see the reasons for yourself."

"Well, I didn't read the article, I just saw the headlines and I thought it sounded generous," she said.

"It might be interesting to look into it a little more," I said, and turned to leave. But the ladies were not finished. They surrounded me and I was deluged with a barrage of questions and accusations about Zionism and Ha-

dassah that sounded like an American Council for Judaism brochure.

I turned to the lady who had claimed Hadassah membership and asked how she felt about these things.

"I belong to Hadassah for its humanitarian work, of which I approve wholeheartedly, although I don't know much about political Zionism," she explained.

A third lady ventured, "I think Hadassah members like us should learn more about Zionism as a whole because our people do need security in their own land if our work is to be effective. As a matter of fact I..."

But at this point the snappy lady interrupted. "I'm not a member of Hadassah, and do you know why? It is not because I have anything against Hadassah. I used to be a member but I resigned because when Mrs. Blank came to collect my dues, I didn't like the way she asked for them," and she gathered some of the ladies around her to give them a blow-by-blow description of the encounter.

AGAIN I SAID "Good Night." Most of the ladies were so intent on hearing exactly what Mrs. Blank had said that they didn't even notice. But the kindly lady put out her hand.

"Just a moment!" she said. She introduced herself and so did I. We began to speak of Synagogue Sisterhood programs and I told them about the beautiful Cantata, "What is Torah," with which our sisterhood had entertained another. How we were all Jewish women with a mutual interest, and they were eager and anxious to hear what I had to say about programs.

"How strange," I thought as I finally left them. "On program materials we can work together and help each other. But on the future of the Jews none of us wants to hear anything different from what he already believes, so we remain divided and use our energies to fight each other instead of working together for a solution of our difficulties."

Address letters to Mrs. Faller at 5610 Carrollton Ave., Indianapolis, Ind.

What Foods These Morsels Be

LEAH W. LEONARD

THERE have been many Purims in Jewish history. The very first one on record is, of course, the Feast of Esther, which took place on the 14th day of Adar almost 2,400 years ago in a city in Persia called Shushan. It was purely a secular feast, a festival of thanksgiving. Because had it not been for Esther, niece of Mordecai, who heard the rumors from the court of the king—Esther, the beautiful girl for whom said king would do anything—perhaps there would not have been so many millions of Jews for Hitler to kill in the twentieth century of the common era. But you'll have to listen to the Megillah to get all the details. Our concern in this column is with the foods that have become associated with that festival which this year comes on March 6.

Someone in some kitchen, perhaps in one of the Germanic countries, thought up a dainty called Hamantaschen, "literally 'Haman's pockets' or 'Haman's purses.'" There is even a record of "Haman's Ears"—cakes in the shape of donkey's ears instead of the three-cornered pockets—that was invented by Italian Jews. But both of these Purim cakes were goodies eaten during the festival that celebrated the downfall of Haman, or preferably, the rescue from destruction of the Jews then living in Persia. What woman living in our time will invent a pastry to celebrate the downfall of the Haman of the twentieth century? Here's your chance, dear readers, to attain world fame, perhaps immortality. Let's have your suggestions.

In the meantime, just in case you want to make some Hamantaschen for this year's Purim, here are some suggestions:

Cookie Dough for Hamantaschen

- | | |
|-------------------------------------|-------------------------|
| 4 eggs | 4 cups sifted flour |
| $\frac{1}{2}$ cup melted shortening | $\frac{1}{2}$ tsp. salt |
| $\frac{1}{2}$ cup sugar | 3 tpsa. baking powder |
| 1 lemon—grated rind and juice | |

Combine and beat till smooth the first four ingredients. Beat eggs, in a deep bowl. Next sift together the dry ingredients and combine with the mixture in the deep bowl till it forms a ball of dough. Turn out on a lightly floured board and roll out to $\frac{1}{4}$ inch thickness. Cut into $2\frac{1}{2}$ inch rounds, using a biscuit cutter or a glass. Place a rounded tablespoonful of filling in the centers and turn up the edges to form tricornes, making the three seams start at top center and pinching together securely down toward the three corners. Brush the tops with melted shortening, egg yolk mixed with a little cold water or bake plain 25 to 30 minutes at 350° F. or till nicely browned. For filling use either of the following combinations:

Traditional Poppyseed Filling

- | | |
|-----------------------------|--|
| $\frac{1}{2}$ lb. poppyseed | 2 tbsps. lemon juice |
| $\frac{1}{2}$ cup honey | 2 tbsps. fine cake crumbs |
| 2 egg yolks or | $\frac{1}{2}$ cup finely chopped almonds |
| 1 whole egg | or walnuts |

Combine and let stand while preparing the dough.

Povidl or Prune Filling (Also traditional)

- | |
|---|
| 3 cups finely chopped dried prunes or prune butter (povidl) |
| $\frac{1}{2}$ cup finely ground nuts |
| grated rind and juice of 1 lemon (optional) |
| sugar to taste (optional) |

- | |
|---------------------------|
| 2 tbsps. fine cake crumbs |
|---------------------------|

Combine and use like the other filling.

Yeast Dough for Hamantaschen

- | |
|---|
| 1 cake yeast |
| $\frac{1}{2}$ cup sugar |
| 2 cups liquid (milk, diluted milk or fruit juice) |
| 3 eggs |
| $\frac{1}{2}$ cup melted shortening |
| $5\frac{1}{2}$ to 6 cups sifted flour |

Dissolve yeast in $\frac{1}{2}$ cup lukewarm liquid, add sugar, eggs and melted shortening. Stir into the sifted dry ingredients, adding the remainder of the lukewarm liquid. Stir, beat well or knead till smooth. Let rise at room temperature if you intend to roll out at once. This dough may be chilled overnight to good advantage. Roll out and cut into rounds. Fill, form into tricornes and brush tops. Let rise about 1 hour and bake at 350° F. 30 to 35 minutes or till nicely browned on top and sides. The bottoms should be light brown but not too dry. Let cool away from draughts.

Tayglach (Quick-easy)

- | | |
|----------------------------|------------------------------------|
| 4 eggs | 1 cup honey |
| 3 tbsps. melted shortening | 1 cup sugar |
| 2 cups flour | $\frac{1}{2}$ cup slivered almonds |
| $\frac{1}{2}$ tsp. salt | $\frac{1}{2}$ tsp. ground ginger |
| 1 tsp. baking powder | |

Beat eggs lightly and combine with melted shortening. Sift dry ingredients together and combine. Knead well on a floured board, cut and roll into strips about an inch thick and as long as the board permits. Cut these strips into $\frac{1}{4}$ inch lengths and bake on ungreased cookie sheets 8 minutes or till lightly browned. Make a syrup of honey and sugar, and when at a rolling boil, drop in the baked "nuts," stirring with a wooden spoon, preferably, for about ten minutes. Add ginger and nuts, stir to distribute evenly and turn out the mass on a board wet with cold water. Dip the hands in cold water and pat the mass to an inch thickness or thinner and cut into diamond shapes. Separate and let harden on the board. These are very "keepable" if you can resist them.

"Little Hamans"

(A Holland Dainty)

- | | |
|-------------------------------|--|
| 3 cups sifted flour | 3 eggs |
| 1 teaspoon baking soda | Juice of 1 lemon |
| $\frac{1}{2}$ teaspoon salt | $\frac{1}{2}$ cup honey |
| 1 teaspoon allspice or ginger | Almonds for decoration and currants or raisins |

Combine all ingredients in the order given, reserving a little of the honey or 1 egg white for brushing tops of the cookies. Roll out this dough to $\frac{1}{4}$ inch thickness and cut into "gingerbread men" with a cutter or form the little men in sections and flatten out. Use slivers of almonds for eyes and nose, currants for buttons and brush with honey diluted with cold water or beaten egg white. Bake 15 minutes at 350° F.

These "Little Hamans" are the favorite of children and adults alike in Holland where the "Hamantaschen" of Eastern Europe are importations.

Film Stars Help Honor Rabbi Edgar Magnin

SPECIAL
LOS ANGELES—With a large

gathering of film stars looking on, Rabbi Edgar Magnin recently received the annual mezuzah award for outstanding service to the Jewish Home for the Aged.

The presentation was made during the charity ball of the Home's junior auxiliary, held at Earl Carroll's restaurant.

Ida Mayer Cummings, president of the Home for the past eight years and a sister of Louis B. Mayer, received a special award, as did screen comic Red Skelton.

Eddie Cantor served as Master of Ceremonies, and entertainers included Harpo Marx, Danny Thomas, Peter Lind Hayes, Jimmy Durante, Eddie Bracken and Margaret O'Brien. Shirley Temple, Marie McDonald and Audrey Trotter were cigaret girls.

Jewish Medical Center Planned

BALTIMORE—Tentative plans for a Jewish Medical Center in the suburbs of Baltimore in which all Jewish medical facilities in Baltimore will be concentrated have been announced.

Plans call for a large general hospital to handle all acute illnesses; a building for tubercular patients and a building for neuropsychiatric and chronically ill persons.

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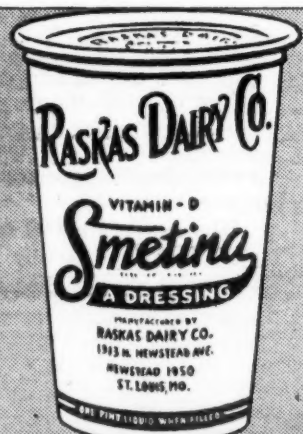
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Night Farm Classes Set

SPECIAL
CHICAGO—The Jewish Agricultural Society has announced its 1th annual night school course, a series of six lectures in agriculture, to be held in cooperation with the Jewish People's Institute of Chicago. The first lecture is set for 8 p. m. Monday, March 3, at 3500 Douglas Blvd. They will continue each Monday through April 7.

Midwest Rabbis to Meet Mar. 12

SPECIAL
CHICAGO—Rabbis of Reform, Conservative and Orthodox congregations in Chicago and the Middle West will convene Wednesday, March 12, for their annual conference, sponsored by the Chicago Rabbinical Association.



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CALENDAR

Purim.....Thurs., March 6
Passover.....Sat., April 5
Shevuoth.....Sun., May 25
Tisha B'Ab.....Sun., July 27
Rosh Hashonah.....Mon., Sept. 14
(All holidays begin on the preced-
ing evening at sundown.)

Friday, February 28, 1947

The Editor's Chair.

The last time—many months ago—I dared take up some of the problems of The Post in this "chair," I caught heck from Carl Alpert, who writes our "I Think As I Please" column. But last week Carl conceded that it would not be improper to discuss certain phases of the operation of The Post in this column, so here goes:

You must have noticed the many new advertisers using our columns to place their message before you. The decision of these advertisers to buy space in The Post may not have rested solely on economic considerations. I know that many of them are spending money in The Post because they feel they want to see a paper like it succeed.

But there is a limit beyond which they cannot go. They are willing to make a full test of the advertising possibilities of The Post; which means that from then on it's up to you.

Whether an advertiser gets results from a publication doesn't necessarily depend exclusively on reaching large numbers of people. One of the finest advertising mediums in the world is the Christian Science Monitor, and yet in many localities it has only a comparative handful of readers. But these readers have been educated to the idea of not only patronizing Monitor advertisers, but to advise the advertiser that they are making the purchase because the ad was in The Monitor.

You may not believe it, but you'd be surprised at the effect of telling one of our advertisers that you saw his ad in The Post will have. These things have a way of getting back to the advertising department and often mean the difference between the continuation or cancellation of an advertising program.

I hardly expect many of you readers to respond to this appeal. But there are not a few readers who swear by The Post. If they took it upon themselves to do as I suggest above, or even better, to drop a line to some of our advertisers, The Post would soon get a reputation for being a top-notch advertising publication and instead of 12 pages, The Post could be 24 and 36 pages so quickly it will take your breath away.

I hope I haven't offended any of you readers by this shop talk, but it's a vital matter for us at the moment, and your help is quite important.

Normally it takes years of education to get readers to go out of their way to advise advertisers when they make purchases, but I hope we can reach that point right away.

During the year that the Palestine Broadcasting Service has been operating its Hebrew program, the number of Jewish radio license-holders increased from 45,000 to 66,000.

THE COLUMN WITHOUT A NAME

Coming into a classroom of Jewish children, one finds it quite upsetting to learn that a boy whose eyes shine with the wisdom of a Solomon is named Montgomery, and a girl who radiates the kindness of a mother Sarah is known as Cynthia.

By what standards is the name Donald judged to be more musical than David?

The alibi often given for the adoption of Hollywoodian names is that such names would serve as a shield against prejudice and bigotry. But, if anyone really believes that an Anglo-Saxon sounding name is a "Sgulo" (charm) he is underestimating the intelligence of those addicted to prejudice, and is paving the way for disillusionment in the future.

Let us not do as the German Jews did who waited until the Nazis made every man add the name Israel to his name and every woman had to adopt the name Sarah.

A Jewish name is a link with a great heritage and is a symbol of self-respect.—The Ahavas Bulletin of the Passaic Park Jewish Community Center.

The general habit of card-playing is, unfortunately, very popular in Jewish circles. There is, of course, nothing intrinsically wrong in playing cards, even if the interest in the game is enhanced by a moderate stake in money. But one big reason why card-playing, as indeed all forms of gambling, is socially undesirable, is because it represents an enormous waste of time which might be spent more usefully and constructively.

Again, when people forgather socially they might experience more profit from each other's company if they raised the standards of their powers of conversation than if, having consumed their meal, they straightway sat down to cards. There was a time, of course, when social evening included such interests as music, but the radio has "improved" on such amateur performances. But what is the use of such new facilities, too, if the age that has inherited them elects to spend all its time in company in playing cards or filling in football coupons?—The Jewish Chronicle of London.

You can't "scare" a Jewish Congregation into coming to Temple. You can't frighten them with the Devil—he's a "myth." They are not worried about "where they are going" for immortality though important in Jewish theology is undefined.

It all comes down to this: Jews come to the Temple when they want to.

Now, most members of the Temple say that they DO want to attend worship and feel the solidarity of the group united in prayer and dedicated to social progress... BUT it seems Friday night is for some the night to: catch up on sleep—Trim Windows—Baby the cold ignored all week—"Catch" a movie—See a "game"—or it's the night you can't get a sitter.

It seems some folks wish Friday night was another night so they would not miss Temple (instead of not going).—Rabbi William Mordecai Kramer, Beth-El Temple (Muncie, Ind.) Bulletin.

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The Need For Straight-Speaking

RABBI Albert G. Minda may find his new "Minda's Letter to Men Only" much more successful than even his fondest expectations would lead him to hope.

Through a letter on the order "of the various... services which give trends and predictions in the... commercial world," Rabbi Minda hopes, "the man in the pulpit and the man in the business and professional office might better come to an understanding of each other's point of view."

This first attempt is interesting and as Rabbi Minda indicates, is in the nature of an experiment. But The Post can envisage this type of message as supplying the layman with the rabbi's specific viewpoint, suggestions and thinking on today's vexing problems.

If the layman attended services, the rabbi perhaps would not need any such letter, but whereas a letter will reach the rabbi's entire membership, at services the rabbi preaches to only a fraction of his members.

But the letter can be of most service if it provides the layman with what is so sorely needed in American Jewish life a new "shulshan

oruch," a code of ethics, a guide to present day action that fulfills the highest ideals of Judaism.

If instead of preaching on the ideals of brotherhood, the rabbi told his readers point blank to give equal economic opportunities to the Negro, to employ them in his business establishment not only as janitors, then the layman would have little difficulty in understanding what the various pronouncements of various rabbinical commissions meant.

The Post is convinced that the Jewish layman wants to earn the title of a "good Jew," but is so confused by the demands on him, many of them conflicting and at cross purposes, that he doesn't know how to proceed. Nor do the modern sermons couched in pretty phrases help the Jewish layman; most often they put him to sleep.

Letters often breed a quality of straight-speaking. The Post has often suggested that rabbis do more of this. In the lay field, a man who comes straight to the point is very much admired, and so it is also in the rabbinic fold, if only more rabbis realized it.

Council For Judaism Is 'Learning'

THE American Council for Judaism took itself a few years to learn, but it now has adopted the technique and tactics of our well-established Jewish organizations.

The technique is obvious. Set up a few straw bosses, then proceed to knock them down. The next step is to sprain an elbow patting ones self on the back.

For instance this from Dr. Julius Grodinsky, president of the Philadelphia Chapter of the Council, in welcoming the delegates to the recent convention:

"No Jewish state in Palestine nor in any other country, no identification of Jewishness with political segregation or with territorial boundaries will have the Jews in the event the forces of democracy in the United States are impaired. The homeland of Americans of Jewish faith is the United States. By remaining in this homeland, by fighting for the improvement of our democratic way of life, by joining with other citizens in the fostering of human rights, the position of our co-

religionists all over the world will be strengthened."

A member of the Council would applaud this statement and his mind would do a self-hypnosis convincing himself that he was right and courageous in affiliating with the organization.

But let's look at the record. What Jewish organization is taking the lead in "fighting for the improvement of our democratic way of life, by joining with other citizens in the fostering of human rights"?

In first place would be the American Jewish Congress, thoroughly Zionist. What Jewish organization seems to be most closely affiliated with groups whose activities could be called reactionary? We leave the answer to the reader.

The general tenor of the Council's stand seems to be that Jews are asking for special privileges. That is also inaccurate, unless security and freedom from murder are special privileges. The Jew all over wants only the right to live as a Jew.

Man Must Be Rich To Be A Leader

WHILE the struggle for leadership in our local Jewish communities still goes on, although with diminishing intensity as the Zionists show their true strength, the real error in the present system seems to be entirely overlooked.

As it is today, the one prerequisite for Jewish leadership is wealth. It used to be, especially while the Zionist group could muster only a few men of affluence, that this was the salient on which the Zionist launched their attack against those in control. But now with the Zionists boasting their share of men of wealth, the charge is true equally when made against either side.

What happens is that many individuals with much to give, especially in the way of brain power, are alienated and soon turn away from

attempting to make any contribution to Jewish organizations.

As bad as the situation is on the local level, it is aggravated nationally, but here not so much by design as by necessity. In order to be able to accept a position nationally, a person must be able to spend days and weeks attending meetings and to spend large sums of money on travel and other expenses. Many rabbis, who make salaries which are otherwise adequate, find themselves restricted by this same situation.

The situation is unfortunate. Probably not much can be done about it. The Post would suggest that funds be provided for delegates to national meetings. But as long as the splendor of wealth continues to blind us to real talent, so long will we be jeopardizing the welfare of the community.

Current Comment

Council For Judaism Offers Its Aid To Religious Bodies In Resolution Passed At Recent Convention.—One of the primary purposes of the American Council for Judaism is to strengthen the religious loyalty of Jews. We believe that the one great bond which unites Jews throughout the world is adherence to Judaism. We glory in the supreme spiritual contributions which Judaism has made to all mankind. The atomic age in which we live stands in desperate need of salvation which can be achieved only through spiritual and religious revival.

Accordingly, the membership of the American Council for Judaism, at its third annual conference, offers its cooperation to the Jewish religious organizations of our land for the purpose of intensifying the religious loyalty of the Jew and strengthening the religious institutions of our faith. The Executive Committee of the Council is instructed within the broad program of the Council to develop and maintain projects and programs which will carry out the spirit and high purpose of this resolution.

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

OF WHAT WILL BROTHERHOOD WEEK ROB THE JEWISH PEOPLE NEXT YEAR?

Editor, National Jewish Post,

This is written on the eve of "Brotherhood Week." In a few hours, the "Good Will" pietists will recite the "Havdalah" and the noble annual experiment in human intercourse will come to an official end.

Is it too soon to attempt to evaluate the concrete gains resulting from this past week of ideal consecration? I think not. Past experiences have established the fact that the sacred pedestal of "Brotherly Love" is nothing more than a temporary platform superimposed upon the permanent structure of the galls of hate. It cannot be otherwise. So long as men arrogate unto themselves the right to subjugate and persecute other men, and to substitute for the Divine Law of human kinship their own superficial decree of enforced tolerance during one week in 52, the concept of brotherhood, however carefully planted, cannot but wither at the root. And it does, most often even before the seed has had a chance to burst through the pod.

During the past week I have sat through several of these so-called "Brotherhood" meetings. I have seen the Negro's sincere attempt to clasp the white man's hand of friendship on the platform, while underneath the camouflage his brother was lynched by a mad mob of degenerates and an entire community of his brothers was disfranchised. I have heard a Japanese-American, a refined, intelligent person, tell of how in the face of complete homelessness, he was chased from pillar to post, canvassing the white-skinned, (and white-livered, too) people of a not-so-desirable neighborhood, to beseech their tolerance so that he might be able to rent or buy a broken-down cubbyhole among them. For six weeks this young man begged his brothers to confirm him as a man, bearing the image of his Maker, but they did not even confirm him as human.

At an officially scheduled Brotherhood conference on the campus of the Northwestern University, out of 7,000 students, young men and women who are about to take their places in the world of man, 10 or 12 attended... all of them either Negroes or Jews. Not one of the faculty, the administration, or the board of directors.

The Negroes and the Japanese and the Chinese may look upon the Jew as a member of a White majority. But the Jew knows that among the Christian majority he is a minority, and a despised one at that, to whom no quarter is given anywhere. While we here were waxing eloquent, ala ADL, about the magnanimity of Christian friends, a thousand or more of our broken-hearted, desperate brothers were being subjected to treatments reserved for the wild and vicious beasts when their miserable little boats were intercepted on the high seas by the mighty warships of Christian brothers. Their sin, our poor people's sin, was the unforgivable one of escaping the crematorium and having need for a place to lay their heads, the primary need of every human being. In Europe other of our people still were huddled in their concentration camps, cold, hungry and hopeless. And here at home, ads in newspapers addressed to war veterans read: Attention, veterans. Applications are now being taken for apartments. Restricted.

The week-long flower-strewn

Glory Road of "Brotherhood" may be a beautiful idealism, but the evidence makes it clear that the majority does not feel compelled to contribute even a single posey towards its luxuriance, but prefers to roll along on the unadorned down-to-earth superhighway of the everyday relationship of ostracism and rejection. Especially is this true on the religious level, where the Jew is expected to pay the bill. How seriously can the Jew take the friendly overtures of Christians professing the ideal of brotherhood when at the same time he sees the Christians spend millions of dollars in efforts to convert the Jews? As long as in his heart of hearts the Christian feels that his faith is the only true one, and bends all his efforts toward one goal—that of enticing away the Jew from the faith of his fathers—his proffered hand of good will veils a mailed fist, and is not only painful, but humiliating. The Christian dogma of salvation through conversion must forever remain at variance with the religious creed of the people of Israel, just as black and white remain at variance and unassimilable.

Knowing all this then, the top item in Rabbi Benjamin Schultz's Jewish Post column Feb. 21, dealing with the interfaith marriage, comes as a great shock. To those of us who do not feel the need to apologize for God's judgment, Rabbi Weinstein's part in destroying a sacred tradition brings greater distress than the martyrdom of the six millions of our brothers and kin.

The martyr who dies for the glory of the God of Israel enriches his people's legacy. But he who desecrates his people's laws impoverishes their heritage. The tragedy of this precedent is incalculable. A breach of faith which was once considered an occasion for mourning has now been accorded the dignity of a sacred rite. It is safe to say that in the whole of the Catholic Church, not one priest would dare so to sanctify an interdenominational marriage, even though both parties bore no scruples against pledging their troth in the name of a common Savior.

It seems that what despots could not make us do by fire and torture, we now do willingly by the bidding of false prophets. Synagogue, festivals, kashruth is all done with. Milah has been placed on a secular level, in the hands of doctors. And now we honor inter-marriage, and accord it the sanction of sacredness. I wonder what the week of brotherhood will rob us of next year?

LILLIAN REZNICK OTT
Chicago

Truman Supports Drive

Special
WASHINGTON — President Truman threw his support behind the United Jewish Appeal drive this week with a statement that the United States still is attempting to arrange for the immigration of 100,000 displaced Jews from Europe to Palestine.

Although Esther, the heroine of the Purim epic, is traditionally supposed to have been selected queen when she won the first recorded beauty contest, some rabbinical commentators held she was 74 years old when she became Ahaseurus' consort. The Hebrew name of Esther is Hadasah, the numerical value of which is 74.

Asks If Brotherhood Isn't One-Sided

Editor, National Jewish Post:

My question is "How many churches have held community services and invited Jews to participate in them?"

I live in the heart of Brooklyn. The section is surrounded by three churches of three different faiths. They have been there for many, many years. There is only one Orthodox Synagogue in this vicinity. We haven't got our own building as yet, but try to make things comfortable and presentable as possible on a rented first floor loft. Don't you think it would have been proper for one of the churches to invite the Jews of the neighborhood to a Community service? They all three have beautiful buildings and are there for many years. The Jews are the newcomers. Why didn't the church abide by President Truman's proclamation?

But instead—our Synagogue has a new Rabbi. It is his first year in this neighborhood and he is all ready to serve the Goyim. Where is his self-respect? Why didn't he await an invitation from the priests and ministers? The Rabbi combed the neighborhood and invited every type of Christian neighbor to this gathering. He even extended an invitation to the various priests and ministers to participate in this service.

How tragic! This Rabbi is supposer to serve Orthodox Jewry. The members and leaders of this Center are American young men and women who look forward to the Rabbinate as their official organ. And what has the Rabbinate to offer? How many more Rabbis have given up sacred time to put over a National Brotherhood Service? And how many churches have invited the Jews? I would appreciate an answer.

(MRS.) H. FUCHS

1087 Carroll St.,
Brooklyn 25, N. Y.

GITTELSON HAS WRONG ATTITUDE IN QUESTIONING GOOD-WILL ACTIVITY

Editor, National Jewish Post:

I read with interest your article entitled "The True Story of Chaplain Gittelsohn's Message on Iwo Jima." Of course, I had read the beautiful message a number of times. In fact, I heard it on the radio recently and I congratulate the rabbi on his splendid American presentation.

Rabbi Goldberg brought your article to my attention, Mr. Editor, and asked me, "What do you think of it?"

I shall tell you what I told him. Said I, "What's all the fuss about? Why in the world is poor Dr. Gittelsohn so disturbed, so painfully heartsick," as he writes.

The situation in which he found himself at the time of the dedication was not unusual. There were many dedicatory programs and services in the United States and overseas. Usually, the honors were quite equally divided between the three denominations.

In this instance, it seems to me that a mistake was made by the division chaplain. He should have made the dedicatory address himself and then no one would have been offended. Chaplain Gittelsohn writes, "As an eloquent token of his own devotion to the teachings of Christianity and the high truths of democracy, Chaplain Cuthrell invited me, as spokesman for the smallest religious minority in the division, to preach the memorial sermon. 'This was certainly a friendly gesture and one can imagine that the rabbi was grateful, indeed.

PEOPLE WHO LIVE IN GLASS HOUSES SHOULD BE SURE THEY WON'T SHATTER

Editor, National Jewish Post,

It is gratifying to see Orthodox rabbis utilizing the columns of the Jewish Post to reach a large audience, as did Rabbi Solomon Roodman of Louisville. However, most of what Rabbi Roodman discussed, such as organizing Orthodox Jewry, etc., should be taken up at a Rabbinical convention. The public press should be used for the education and enlightenment of the masses on matters of religion that the rabbis preach about from the pulpit, to empty pews.

Furthermore, rabbis should not attack cantors or hazonim because they perform religious services such as marriages, because they are wrong. In the first place a cantor or hazon is a Jew because he observes Jewish rituals and customs such as shabos, Kashrus, etc. On the other hand,

'Get-Rich-Quick Cohen' Seen On Way Out

Editor, National Jewish Post:

The article, "Jewish Butchers Profiteering," by Rabbi Benjamin Schultz in the Feb. 14 issue, should be followed up. Something must be done to keep the younger generation from patronizing "McCarthy."

Cohen's prices never fluctuate. When he is asked, How much does that piece of meat weigh? his answer is "two and a half dollars."

The actual weight was two pounds, the same cut at the chain store would cost \$1.18 at 59 cents a pound.

The young women are forced by circumstances to deal with "Mac." They simply cannot afford to pay Cohen's fancy prices.

From my observation, "Get-rich-quick-Cohen" will be a thing of the past unless he changes his method.

JACOB LEMISCH

Brooklyn

scribed religious ritual, and whose congregations in the main do not even observe the ritual of the Covenant of Abraham any more, and many even condone intermarriage.

It is told in the Bible that people came to Moses and said, "Eldod and Bodod are preaching to the people; you, Moses, are the only preacher and teacher." Moses, according to the Bible, being the most humble of all the people and devoid of personal just for honor, answered, "I pray that it would be the will of God to give knowledge to all the people that they should all become preachers."

However, this trait of humbleness is not possessed by too many rabbis. In order to make a personal show in their own congregations they frequently invite guest speakers to adorn their pulpits, laymen from within their fold and from without (non-Orthodox) their fold to attract a few more people Friday night. However, when an organization in celebrating a festival invites a layman to speak for a change, in Orthodox rabbis do perform marriage ceremonies very frequently with "goim," by which term I mean rabbis do not observe Kashrus nor Shabos nor any other precept of the rabbis, the rabbis make themselves very conspicuous by their absence, as happened in a certain community recently. And such actions do not enhance the prestige of the rabbi nor do him honor.

Like our great teacher, Moses, our spiritual teachers and leaders today should also set the example in humility and humbleness.

"TRADITIONAL JEW"

jointly for Catholic, Protestant and Jew. Worship services were separate, denominational affairs.

The mood of the rabbi's statement is calculated to bring into question the whole range of interfaith good-will and inter-group fellowship and cooperation. That is unfortunate. The incident he relates with such anguish of spirit proves nothing more than this—an unwise and injudicious arrangement of dedicatory exercises and services at Iwo Jima.

It doesn't matter that Gittelsohn's lovely spiritual message was given in a little corner of the military cemetery, and before a small group of auditors. The words, thoughts and sentiments have carried to the ends of the earth and have accomplished much good.

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A Weekly Digest of The Yiddish Press

By RABBI BENJAMIN SCHULTZ

Marshall Becoming Important To Jews

Secretary Marshall is "for the Arabs." Thus stated James Hopkins, of Jerusalem's Evangelical Churches, according to a Journal cable. He addressed the luncheon of the "Moslem Brothers." The American added, "We shall smash the Jewish influence in America." —A London dispatch to the same paper cites gossip that Marshall is "far from friendly" to us. —An editorialist mentions, doubtfully, that "local Zionist sources" claim the opposite. Then he goes on to speak of "oil" influence in the U.S.A., and the entertaining of Ibn Saud's heir in Washington, on the day of Silver's conference.

So, while the Day's Margoshes asks, remembering America's promises, "Will the State Department come through this time?" He also has "somber thoughts." (The whole discussion, of course, concerns the new importance of America, now that the Palestine problem has been given to the U.N.) "Keep your eyes on the U.S.," he emphasizes. Marshall's role makes all uneasy.

American League Scores a Point

Negroes were not admitted to Baltimore theatres, ever. Until the Jews came last week. That is, "A Flag is Born" came. Real pressure was put on the playhouse, to wit: "On the stage, the world is indicted for persecuting a helpless people. And the box-office won't let colored into the theatre?" Management capitulated. Now a precedent is set. Ben Hecht, the author, very happy, wired his joy that his play had brought it about. Said Hecht: "It shows that fighting injustice toward one group, brings justice to all other humans." (Forward).

English Politics Still Tricky

Yes, Bevin confessed his failure in Parliament. But he dragged the Jews with him—by prejudging their case before the U.N. Namely, that "the mandate is unworkable," and "contradictory." Just a cue to the U.N.! Both Day and Journal agree that's what he meant by it—a sleazy trick. In the meantime, in

shrewd British tradition, the thing will drag and drag. And A. Zeitlin (Journal) fears Bevin will wreak destruction on the Yishuv in the interim. Churchill's opposition doesn't excite Zeitlin. Just politics. "One thing links" him and Bevin—"English imperialism."

Ireland's Gift

To DPs Appreciated

Margoshes likes Ireland's gift of kosher meat to the D.P.'s. "In the U.S., some Irish elements have come to be identified with reaction and anti-Semitism. The Gerald Smiths and their ilk have found their chief support among some sections of the Irish population in the United States." So all the more reason why this proof of Irish friendship is welcome.

Lillianthal Opposition Smells of Anti-Semitism

The National Jewish Post showed Lillianthal was a Jew, reports Murray Frank to the Journal. "I wired to Mr. Gabriel Cohen, and he sent me a Post clipping of November 22nd," which had the whole biography. (This is Murray; NOT M. Z.) He points out Lillianthal did show an interest in Lowdermilk, and his Jordan Valley authority. —The press still feels there's a savor of anti-Semitism in the Affair; though the Forward thinks there was more to the Brandeis Supreme Court excitement 30 years ago. "Ex-president Taft was against Brandeis; and his son is against Lillianthal." (Taft later called on the Justice; and confessed he was wrong.—B. S.)

Are Russians Opposed To Circumcision?

Many "older children" in Bergen-Belsen had to endure circumcision. "They returned uncircumcised from Russia," whether they had fled during the war. No further explanation is given, in the Day. —The rabbis in this camp have had 300 circumcisions, and 1070 weddings.

Comes The Revolution All Will Have Peace of Mind

A Freiheit writer dislikes Liebman's "Peace of Mind." Its "dialectics" are wrong, says the leftist sheet. Young people may think "neuroses" are what's wrong with them; instead of the environment. And, you know, that doesn't lead to social revolution.

If You're In Earnest Here Are Chances!

The Day, 183 East Broadway, offers mate-seekers: 1) \$50,000; a girl, 28, with a foreign education—to a "good dresser, dancer." Box S-36, 319 Audubon Ave. 2) If you're plain, 4 ft., 10 in., 30-35, you can have a 40-year-old American man. Box 80, Day.

A modern version of the Purim story with the music of Gilbert & Sullivan's H.M.S. Pinafore will be given by the Hashomer Hadati March 9 and 10 at the Jewish Peoples Playhouse, 3500 Douglas Blvd., Chicago.

Post Exchange

- Answers To Questions
- Aids For Your Quandaries
- Anything Else!

Post Exchange:

In your Feb. 14 issue, you mention that to date no one has inquired as to "where to adopt a Jewish orphan" etc. If you have information regarding legal adoptions of Jewish children as one's own, then I would very much appreciate such information. I am interested not in a foster child, but in a legally adopted one.

Thanking you in advance for any such information, I am
Yours truly,

MRS. K. M.

New Jersey

Editor's note: If the proper organization will send the requested information to Post Exchange, Box 1633, Indianapolis, it will be printed here and then forwarded to Mrs. K. M.

Post Exchange:

I would appreciate very much your sending me what literature you can on the "Springfield Plan," a method of teaching that was started in Springfield, Mass., and about which you spoke in your publication some time ago.

Thank you,
MRS. B. KASSELMAN
1-26 N. Forkland Road,
Maple Shade, N. J.

Editor's note: I believe The American Jewish Committee can supply this literature. Will they please send their pamphlet to Mrs. Kasselman and then advise us so we can advise our readers?

Post Exchange:

We would like to know if you have available reprints of Rabbi Gittelson's Iwo Jima speech. If so, please let us know the price.

TEMPLE ISRAEL

Memphis.

This pamphlet was prepared either by the Anti-Defamation League or The American Jewish Committee. Will either please answer Temple Israel, and then notify us?

Recommends Booklet On Sabbath Observance

In reply to an article in the Post of Feb. 21, I recommend the booklet, "Sabbath Observance," prepared for the Education Committee of the National Federation of Jewish Men's Clubs by the Federation chairman, Dr. M. David Hoffman of Philadelphia, and Rabbi Abraham E. Millgram, educational director of the United Synagogues of America.

It is a delightful book that calls back memories of the Sabbath observance that was a tradition in the Jewish home. It gives the reader information that can make his Sabbath at home both simple and understanding. The booklet is so outstanding that I feel no home should be without a copy.

The booklet, in Hebrew and English, can be obtained at 25c per copy or 15c in lots of 100 from the National Federation of Jewish Men's Clubs, 3080 Broadway, New York City.

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SHE WON'T LET NAME-CALLERS FORCE HER TO LIVE IN MENTAL GHETTO

Editor, National Jewish Post:

This letter is in answer to the one in Freedom of the Press by N. Simon, "We're called Kikes, etc."

I'd say this person is suffering from an "inferiority complex." Besides, the remarks in the letter are as prejudiced as saying, "All Jews are no good." If N. Simon thinks that a person must have "Jew" written all over his face to be obnoxious and loud-mouthed, how does he account for loud-mouthed people of other races and religions?

I see as much of bad manners among Jews as among other peoples. As for "unzen" people talking in their mother tongue (?) at the top of their voices—I have seen people on buses, etc., gesticulating and loudly conversing in French, Italian, Spanish, German, etc., without feeling ashamed of their origin.

Does some of our American slang sound any better when voiced by loud-mouthed individuals?

As for the topic of conversation, that is the business of the two or more participants and not the eavesdropper.

A sense of guilt or shame is very destructive to happiness. So why feel so strongly about some prejudiced person's name-calling?

I'll hit back with all my power, but I won't let names harm me. I will not let stupid people force me to live in a ghetto or act as they see fit.

We all have our vices and virtues. Name-calling and force can change nothing.

Cheer up! There will be a better year when people stop name-calling and people stop feeling inferior and ashamed of their Jewish origin.

(MRS.) ETHEL S. LEE

115-81-119 St.,
Ozone Park 16, N. Y.

N. Simon Gets Advice: 'Come Up For Air'

Editor, National Jewish Post:

Referring to a letter by N. Simon, Feb. 7, I now see that your worthy publication prints tripe as well as instructive and constructive material.

N. Simon claims that the Jew, himself, is responsible for his being called "sheenie, kike," etc. He further claims that it is the "loud-mouthed" Jewish gambler which exemplifies this. So he (or she) is peeved, poor person.

Sure, there are Jews who gamble. Since when is a gambler a "kike"?

N. Simon further insinuated that the anti-Semites are perfectly justified in generalizing on Yiddish character because of a comparative handful of Yiddish "loud-mouths" and gamblers.

Yes, I resent being called a "kike" and "sheenie" on account of a very small minority. I believe if our race was honestly judged as a group, we would compare favorably with the best.

I detect a note of defeatism in N. Simon's letter. Just put your "best foot forward," Sir (or Madam), and come up for fresh air.

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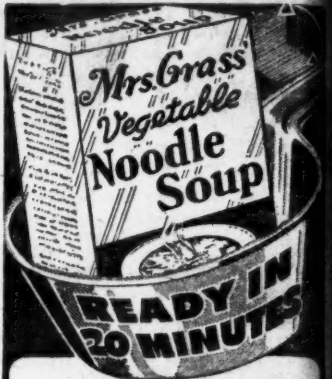
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